TEACHING CHRISTIANITY

E. MORRIS FERGUSSON

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Teaching Christianity

A Study in Educational Religion

By
E. MORRIS FERGUSSON
Author of "Church-School Administration," etc.

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PREFACE

CHRISTIANITY is a teaching religion. The notion that one can receive and enjoy it for himself, his group, his race, or his generation alone contradicts Jesus' life, apostolic practice, gospel theology, and the multiplied experience of churches. A non-teaching church is dying or already dead.

Christianity is also a social religion. Its end for man is that he shall glorify God in the life of love to men and enjoy God forever in the society of the redeemed. It must therefore be taught through social practice. Its lessons will mainly consist of group experiences gained through situations studied in the light of Christian teaching and met in the Christian way.

Teaching is a reciprocal process. The teacher implies the learner, active as he. Christian teaching implies the imparting of the Christian spirit, causing the pupils, old and young, to know, think, do, and live in the Christian way. Teaching Christianity is thus an art, having need of the deepest insights in educational philosophy and the latest improvements in teaching method. It must break with tradition, or it will sinfully fail.

The church is the institution for this continuous process of Christian teaching. In its teaching service every member has his share. The pastor is head teacher of the church, responsible to his Lord directly for his own and indirectly for his

members' teaching. As a social body the church with its included groups is a school for the learning and teaching of the Christian life and a teacher of its lived gospel to its community and the world.

Because these things are true, and because so little has yet been done by Christians to make them real in the life of the churches, this book is sent forth. Its appeal is first to the Christian pastor, and then to every Christian in every communion who would follow the Teacher of Galilee in his life of teaching service. To some church officers, workers in the church school, and parents it may bring new vision of the significance of Christian teaching, new hints on serviceable method, and new light on the possibilities of the educational evangel.

Friendly contact with the writers of many of the educational books cited, as well as careful study of these and other works, has contributed to such modernity and validity as my expositions of principle and method may claim. To Professor Stewart G. Cole of Crozer Theological Seminary I am further indebted for his kindly criticism of the proofs, with suggestions of noteworthy value.

E. M. F.

Swarthmore, Penna.

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I

THE NEED AND THE CALL

A NEW generation knocks at the church's door, with the knock of Opportunity which the church that neglects it will never hear again. These who inarticulately long for welcome into the society of the Christian life are the church's own children and youth, its present recruitment and its future hope. To admit these postulants to the church of order and visible form is the task of bishop and priest, pastor and council. To open one by one the doors to the full experience of Christ as Saviour and the shared life of locally organized Christianity is the prerogative of the Christian teacher alone.

The Call for Christian Teachers.

This nurture-call for Christian teaching is constant. The need that homes and sanctuary, through educational effort, shall unite to transmit the heritage of faith and to fortify the immature for the tasks and perils of the future was voiced in the Book of Deuteronomy; and neither transition to a new dispensation nor changes in home life and social condition have made the duty less obligatory, less urgent, or less feasible for any later age or for our own. But others besides the children, and others because of the children, need the Christian teacher too.

The whole Christian world, in fact, needs to relearn its Christianity. From home to city, from city to nation, from nation to the world, society must be rebuilt in terms of a religion that will stand and work and win. Home and school and street and playground, farm and shop and mill, editor's desk and statesman's forum, must be enlisted for this rebuilding through the integrating leadership of the local church. This leadership must express itself in teaching; for only through teaching are lessons to be learned.

There is need, therefore, for the Christian teacher; and under the terms of Christianity such a need is a call.

Ever and anon the rains and floods and winds of some great test of national character, or some minor floods in the valleys of community life and personal destiny, wash out the foundations of churches, homes, and other nominally Christian institutions and set their spiritual frontages tumbling. Christians hear " these sayings of Mine " and are not doing them. In the flood-time's testing their principles prove to be but a torrent-meadow of unresisting sand.

What Rauschenbusch dared to call the unregenerate system of modern business is constantly testing the reality of the personal Christianity in the hearts of its representative men. Every social relationship raises its issues of conduct and standards, wherein those that profess Christianity show what sort of Christians they are. As Emerson put it, every playground is a Judgment Day;

and too many of the judgments are against us. The world has need of the Christian teacher.

To the question, Who have need of Christian teaching? the easy answer once was, The nations of the non-Christian world. Christian missions is fundamentally a teaching enterprise. But it has long been clear that, despite the uniqueness of our religion, the distinction between non-Christian and Christian nations is at many points open to question. The old complacent attitude that "we whose souls are lighted" once took toward the "men benighted" has for many thoughtful Christians been replaced by respect for their viewpoints, desire to profit by their wisdom, and joy over every sign of their capacity for progress, self-teaching, and untrammeled independence in nationality, social justice, and religion.

Far distant yet is the day when the older churches shall no longer need to send forth the teacher of Christianity to break fresh ground for the gospel, or to unite his labours with those of the nationals who are so steadily taking the foreign teacher's place. In the new spirit, under new plans, the old work must with ever greater force go on. But every fresh episode in the international drama emphasizes more clearly the need for Christianizing the home base of the foreign missionary, including government and social order, reflections of life in press and business and picture films and travelers' contacts, and the churches in their handling of men, funds, doctrines, and organization. If we cannot ourselves see that

America and other Christian lands need to be taught Christianity, the missionary can.

The Church is the Christian School.

National and world needs, be they never so clear, come as a call only to those trained in broad and statesmanlike endeavours or possessing unusual sympathy and imagination. The social horizon is ordinarily the border of one's community, with contacts and lines of interest reaching out therefrom. But within the local circle anywhere the nation's life is sufficiently represented to make obvious its need of a new and deeper Christianity. Vices and perils, ignorance and unbelief, irreligion and lip-religion, may seem to manifest themselves especially in the city; but none who meet these things in the village and the rural neighbourhood count them small. In every community, whatever its character, is reproduced the national need for establishing a thoroughgoing Christianity through the service of the Christian teacher; and that need is a call.

At its very start Christianity under the apostolic leadership met this local need with the organization of the church. From the mother-city of the new faith its teaching institution, modeled on the synagogue, was transplanted to Samaria, to Antioch, and to the cities of the Roman world. A Christian of to-day, whether he does or does not think of the church as a world-wide or a national organization, recognizes it as a local unit of Christianity. He lives and works in a church that is

planted somewhere. Locally, his church is free as to some or all of its teaching functions.

Besides all that the Christian can do independently, therefore, he who feels the need and hears the call for Christian teachers finds himself part of an organization set in the midst of his own community for that very service. In nearly every church, also, he finds himself with a voice in his church's affairs, able to influence to some extent its attitude and capacity for an enlarged teaching ministry.

What constitutes the scope of the teaching responsibility of the church in the midst of its community? If its members, by its Lord's appointment, are the salt of the earth, the light of the world, a city set on a hill, much more must these figurative obligations apply to the body they locally form. Every church must face the need and hear the call. Six distinct fields—white harvest-fields indeed—summon it to such teaching service as will cause its allotted parish to learn and know a real and world-saving Christianity.

Fields: Evangelism.

Earliest, simplest, and most fundamental among the needs for Christian teaching confronting the church is that of the sinners in the community in need of salvation. By all the logic of Christianity, its Lord, " when he cometh," should find every one of his churches hard at work teaching sinners how to find their Saviour, and leading them to express the joy of their salvation in acts of love. " I came

not to call the righteous, but sinners," he said. The mending of marred souls outranked in his work the healing of sick bodies and was conspicuous in his commissions to apostolic service. Paul, after one of his most damning lists of sinner-types, unflinchingly tells his Corinthians, "Such were some of you!"[1] His churches surely did not blink the rescue side of their teaching function.

How is it that so many churches to-day have so nearly forgotten the evangelistic feature of their teaching call, or deal with it as an acknowledged duty that must be somehow attended to, in form at least, once a year? Why is it not part of their very life? Have these churches so magnified their doctrine of sin as to blur the line between saints and sinners? Have they made their formula of salvation so abstract as to make salvation itself an abstraction? Have they so stressed salvation from guilt and its consequences for eternity as to distract attention from salvation unto holiness and its glories in the everlasting Now? Have they so fenced themselves into a paradise of protected orthodoxy with postulates not open to cross-examination that when an outsider, thinking in modern terms, is impressed by their message but finds his difficulties still unresolved, they dare not meet him squarely in the inquiry room as Finney and Moody did, but seek to handle him under pressure in open meeting or not at all? Have they so identified evangelism with a definite type of theology imparted by the short-course, high-pressure

[1] 1 Cor. 6: 9–11.

method, that they see no field for teaching salvation in worship and morning sermon and midweek service, in class discussion and fellowship, in all the contacts of church life? Have they made themselves the church of a class, taken the marks of flagrant sin as signs of membership in a different class, and thereby relieved their consciences of responsibility for " publicans and sinners " outside their social parish? Whatever reasons may explain in any particular church the lack of aggressive evangelism, that seeks in the community for those furthest out and deepest down, that it may " rescue the perishing " in Jesus' name, the field is there; and that church should heed its call.

Congregational Teaching.

Equally crying, equally open, and nearer at hand, is the field which the church as a Christian teacher faces in the need for Christianizing its own congregation.

Three mistakes have deadened the voice of this call. Christianity has been externalized into a membership status, necessitating as teaching only those rudiments usually required of candidates for baptism or confirmation. Any further teaching desirable for these Christians has been thought of as solely the pastor's responsibility. When the need of teaching for Christians is considered at all, it is thought of as subject-matter—the Bible, the doctrines of the faith, right opinions on current issues, missions, the denomination's history and work.

Undoubtedly these rich mines of truth and

power bear a close relation to the teaching of Christianity; and the failure of professing Christians to study them with diligence leads to an ignorance as regrettable as it is profound. But educators have long since ceased to measure education by subject-matter. Education is growth into larger living through interpreted experience. Its finest product is increased capacity to grow. We learn by doing, actually or in imagination. Subject-matter contributes to our knowledge of what and how to do and lends us the experience of other men and other ages as light for our present way. The experience of confessing Christ, uniting with the church, and attaining the status of communicant membership is fundamental in the education of a Christian; but its meaning arises from the subsequent experiences to which it leads. These also require interpretation, guidance, and directed utilization, if the church is to be a company of souls growing together in grace and knowledge. Thus does the modern educational philosopher lead us back from the fallacies and illusions of current church conception and practice to the sounder pedagogy of Jesus and Paul.[1]

As for the relegation of this responsibility to the pastor, he indeed, as Chapters II and VIII will show, has unique opportunities for the teaching ministry; and his professional rating should depend far more than it does on the degree to which his people learn Christianity thereby. All the

[1] On education as growth, see Dewey, *Democracy and Education,* ch. 4; also pp. 68f., below.

needed teaching of his congregation, however, cannot be done by him. He must also be a developer and supervisor of Christian teachers. Part of his responsibility may be to put some of it up to the very member who counts him short in the discharge of his pastoral duty. In the long run, also, congregations get the kind of pastors they judge to be desirable and fitted as leaders for their work; so the responsibility comes back to the church member after all.

In the light of these two points we may view the worshiping congregation as a school of Christianity. It seeks recruits for its roll and fields of evangelical labour among all who need salvation and service. Its lessons are not the sermons and anthems it hears but the problems it unearths as it proceeds with the execution of its Christ-bestowed commission. In his sermons its leader seeks to interpret the experiences his hearers are facing, singly and together, that through temptations resisted, tasks accomplished, burdens lifted, lives transformed, and victories won over evil, it may grow in the knowledge of religion lived after the model of Christ. In the holy sacraments, in the anthems, ritual, and songs of the service, in the prayers and the gifts, in the messages of roof and windows and altar and spire, the emotions of this vital religion come to expression. A church seeking to realize such an ideal is a school of Christianity. The more it learns, the more it seeks to learn and know. The more it knows, the fuller use it finds for the service of the Christian teacher.

Community Teaching.

The figures already quoted—salt, the light, the hilltop city—strongly suggest that our Lord expected his church, over and above its ministry to its membership and the recruits it might win thereto, to be a teacher of Christianity to its community. As the Gothic spire and reverend front of Trinity, in the midst of its holy acre, daily preach religion to Wall Street and lower Broadway, so, but with a more definite impact, must every church make itself a teaching force for righteousness and higher standards of living, trading, home-making, child-rearing, recreation, city ruling and planning, and every feature of that life which it shares as a corporate citizen. Apart from its higher obligation, it owes such service in vindication of its state and municipal rulers' faith in its civic value shown in the immunity they grant it from general taxation. This generous faith the church should meet with some standard form of civic response.

Here also the layman thinks of the pastor as the congregation's official teacher of social righteousness to the community. Fearless sermons against corrupt office-holders and the evils they permit, or against widespread and dangerous lapses from the older standards of morality, are frequently his idea of the way this teaching should be administered. Some, realizing how little such efforts accomplish, would have the church throw itself bodily into civic and social service, raising standards by direct action.

Not thus, however, is the gospel leaven to be

hopefully hid in the city's measures of meal. The pastor may well preach a social gospel; but its effective channel to the community will be through the rising standards of life carried into business and politics and society by the members, as they live and serve in their community. Effective, also, is the reputation the church earns as a corporate citizen for magnanimous dealings and a well-ordered life. More significant than the pastor's vocal teaching under this general head may be his personal conduct as a bearer of burdens in the city's various forms of welfare and united religious service, and his attitude of encouragement toward his members' gifts of money, time, and attention thereto.[1]

Extra-Parish Teaching.

Beyond the church's parish lies the world. Recent changes in social and economic conditions in America, and in national consciousness abroad, have been rapid and profound. Changes of import, also, are taking place in that " world-spirit " of contemporary thinking on religion and life with which every church must sooner or later reckon. That type of Christian experience which expresses itself in dedication to a life of missionary service seems out of place in the typical church life of to-day; while the impressive growth of Christian Association and welfare service, combined with the emergence of socio-economic problems on every foreign field, have made missionary work hard to

[1] Tippy, *The Church a Community Force.*

define. The traditional ideal of the foreign missionary seems to many young people antique or even grotesque. Yet the command, "Go ye . . . teach," stands. The need of humanity for the light of the gospel still calls. The church must still face its obligation to be a Christian teacher beyond its parish bounds. Does not the teaching church need to re-think its missionary philosophy? What, indeed, is missions from the modern point of view?

The word has come to imply a dualism in Christianity. Functionally, this dualism between stay-at-home Christianity and the missionary kind has validity and use. Barnabas and Saul, missionaries of the Antioch church, were set apart to that service by the Spirit's indication because they were the members best qualified to make it a success. A modern church might conceivably take that position, drafting its best-qualified members to teach its message in some region for which it felt concern. Among the Moravians, most missionary of the denominations, every candidate for the ministry is accepted as such on the understanding that if the church needs him in Tibet or Greenland or British Guiana rather than in a home parish, he is ready to go. There could easily be a line, if one cared to draw it, between Christians who are fit for missionary service and those who are not.

But the church—that democracy in Christ where none is called Rabbi or Lord, where none may claim seats of privilege unearned by service, where there is no respect for persons, no Jew or Greek,

bond or free—the church has allowed its function of missionary teaching to descend to a status, by consenting to a standard of Christianity in which the personal missionary obligation may be disavowed or rationalized away. Missionaries and missions represent in many minds an aristocratic class of Christians, composed of enthusiasts willing to go, with Board functionaries and society representatives connected with their going and their peculiar type of work. Contrasted with these are the proletarian Christians whose limit of sacrifice is to teach a Sunday-school class or be treasurer of something, and whose acceptable commutation of missionary responsibility is a small weekly subscription.

No such dualism is known to the Christianity of the New Testament. Every church is called to be a missionary teacher of Christ's gospel, with each member contributing in spirit and will, and in fact according to his gift, to the full discharge of its extra-parish teaching function. Of course there must be an organization and combination of forces, a deputizing of those especially called, and a systematic collecting of the means of support for this deputized service. But the call to stay and provide should be in each heart as holy and as clear as the call to go and teach. Distinctions among Christians should relate solely to their several vocations, their fitness therefor, their devotion and diligence, and their success in achieving their respective ends. "Whatsoever is more than these cometh of evil."

Teaching Children and Youth.

In the midst of these four fields of the church's teaching—the unconverted, the adult congregation, the community, and some part of the world-parish —stand the children and youth. Each one of these, as Jesus tried to teach an unresponsive age, is a personality. Modern thought has happily come at last to recognize this; but unhappily it finds itself at war with old educational conceptions which have entrenched themselves in the methods whereby the church would bring its children into their heritage of faith. Under the threefold charter, "Suffer the little children . . . Whoso receiveth one such . . . Feed my lambs," every child of the church is entitled to receive its teaching and training, not as regimentation to an approved character-pattern, still less as fixation in an inherited body of dogma and viewpoint and ethic, but as release and guidance, in the light of the church's knowledge and wisdom, into the richest experience of which he is capable. Before account is taken of agencies and means, this tremendous teaching responsibility resting on the church of educating its childhood and youth into full possession of its gospel must be faced and its implications seen. Here indeed is the field of fields for the Christian teacher.

Religion that fails to ennoble life and set it teaching is what Jesus called salt without savour. Contrariwise, as the church has always maintained, the life of nobility and power is unattainable apart from religion. But religion of the life-moving sort,

however it may be started in the soul, is not imparted in its fullness except by education—not so much drill to form mind-habits, nor memorizing to store words and facts and abstractions, as leadership into life-situations and through experiences in search of knowledge and wisdom. Such leadership the children must have if they are to find and follow " the old paths, where is the good way," and press on beyond their fathers to a life nearer God.

Who shall give this teaching to the church's children? As they grow into adolescence, who shall lead them through " the slippery paths of youth " ? The home? That indeed is the educational agency of supreme power. But the homes of the congregation themselves form part of the church's educational field. It cannot leave its own responsibility on their doorstep and turn away absolved. "Christian teachers are needed, to teach the homes how to teach their children." The school, then? Before the public school could discharge this function it would have to make itself for the time being a church, with its faculty assuming toward this and that church's children the responsibilities of the Christian teacher. In some regions an approach to this is possible through the almost unanimous consent of the community: in most American communities the idea is at present unthinkable. From the membership of the church, or of churches in coöperation, must come the Christian teachers needed to lead the children of the church into that life more abundant for which Jesus has opened the way.

Leaders in Training.

Hidden in the seed is the germ whose power of growth according to type makes all the rest of the seed-bulk valuable. So in every church are some with gifts of administration and powers of challenge—executive ability, we call it—who can enlist Christian teachers and multiply their influence by organization, direction, and facilitation of service. When the church seeks out these head teachers and calls them to their task in such spirit as it would show in sending forth its missionaries, it can have a church school for the teaching of its gospel. But it must learn right method in the ordering of its school life, must mortify its pride of self-sufficiency by establishing many needed coöperative relationships with other churches and institutions, and must teach its wisdom and spirit not merely to its officers and their teaching force but to its whole membership, that its school may be an effective school of religion, the school of the church in fact as well as in name.

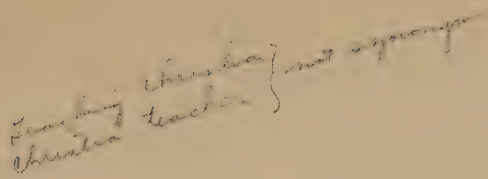
Here again status fights function, so blocking the church's pathway toward vital religious teaching. The Sunday school and each other organization set up their institutional rights, making a policy of correlation and unified church-school operation next to impossible. Offices become honours and privileges. Service is prolonged to save feelings or round out a term of years. The superintendent counts his part of higher worth than that which those below him play. Only that ranks as teaching which appointed teachers perform. The home

teaching of the Christian parent, involved in the homely duties and issues of the day, rates lower than a Sunday lesson taught from quarterly and Bible. Such dualisms are fatal. The play's the thing! The church has a school to keep for Jesus; and the life that school manifests is its most impressive lesson. Let it teach Him!

If these Christian teachers, leaders and led, who, in class and desk and home, in league and guild and troop, in camp and vacation and week-day sessions, constitute the church's school of Christianity, are to fulfill the purpose of their call, it must train them for the teaching of religion. It dare not rely on their sincerity and goodwill, the genuineness of their Christian experience, the wisdom they have learned in the school of life, their general education however advanced, their experience in secular teaching. Each of these elements of qualification is to be prized, along with every contributory trait of personality and item of personal resource. But for the teaching of the gospel in the many specialized positions of vital church-school service, a well-learned technique is essential. For every field, indeed, wherein the church is a teacher, it must provide for its pastors and other teaching agents an adequate training. Success in the first five of these fields evidently depends in large degree on the church's faithfulness in this its master teaching function.

Is there need, then, for the teaching of Christianity, and for the work of the Christian teacher? In the variety of this need is there scope for many

talents and occupation for many conditions? Does the social solidarity and mutual dependence of the church implicate every member as a servant of this need in some relation? Do the facts of modern life indicate the need as urgent for every member, whether young or old, and for the waiting community and the imperiled world? And is this need a call?



II

WHO IS A CHRISTIAN TEACHER?

So vast, diverse, and challenging is the task of teaching which confronts each church of Christ that every one of its members is needed in some capacity for service therein. Some of these are now visibly so enrolled. Others are pledged to specific assignments. By New Testament analogy and standard, all Christians are assumed and expected to be teachers of the gospel they have received. But what is it to be a Christian teacher? Who may truly be so named? How is it possible for every church member to discharge his share of his church's teaching function?

The Enlisted Force.

The Sunday school as it has been, and even the enlarged and strengthened church school as it is coming to be, include but a portion of the church's listed company for the teaching of its gospel. As teachers in that company must be reckoned, of course, both the class teachers and the heads of departments, the directors and superintendents, and the associate leaders. Some of these teach from platforms; some work with the class teachers to make effective teaching possible. Outside the Sunday session are those who teach in church

vacation schools, week-day religious school sessions, and organizations for leadership of children and youth in the Christian life.

The pastor is a Christian teacher too. A sermon may seem quite different from a class lesson as to its method; but it also has a teaching aim. Pastoral preaching that does not seek to change, permanently and Christward, the minds, hearts, lives, and social influence of those that hear, can hardly justify itself on the strength of its other motives and aims. On the other hand, a preacher who, Sunday by Sunday, seeks to teach his people what they should know and do and be, need not fear to meet that risen Lord who gave the threefold charge of love and service to his apostolic predecessor.

Every missionary, surely, must be added, in whatever field and type of labour he may serve; every professor and teacher in the gospel ministry or on the teaching force of an avowedly Christian institution; every secretary, Association worker, or other giver of specialized Christian service. Great is the teaching power of executive supervision, secretarial correspondence, and the annual report; and these can teach for Jesus and the kingdom. Wherever a man or a woman goes forth from the ranks of a congregation to carry the commission of a Christian service, or is under the vow of a Christian ordination, there is a listed Christian teacher.

Well represented in this official listing, and reaching far beyond its ranks, stand other prom-

ised Christian teachers whose influence in its towering potency makes even a great pulpit by comparison low. The husbands and wives who have, directly in the rite of infant baptism, or impliedly in the rite of Christian marriage, undertaken the responsibility of building a Christian home, are confessed debtors for the Christian teaching that such a home can render. This debt, due to the divine Witness of their covenant, is dischargeable, not only to their offspring, but to all who by adoption, residence, employment, errand, or welcome, come under their roof-tree's shelter and share their fireside's glow. What a Christian home can teach is enshrined in many a memory and recorded in many a biography. Why should any couple ask a minister of the gospel to solemnize their marriage, except as they desire to record their purpose to make theirs a Christian home? And how can it be that except as it seizes as they come its God-sent opportunities to teach for Christ?

Every Christian a Teacher.

But why should it be needful to rest the claim of Christ and the church for the service of these Christian teachers on their pledge thereto? If to be a Christian is to be, according to opportunity, a gospel teacher, in the view of Jesus, Paul, and the early church, why should not a like obligation, or a like privilege, attach to the relationship now? Even those who refuse to count the New Testament an authority receive it as a record of experi-

ence and long for the joyous victory over hardship, ostracism, persecution, and death which those first-century followers of Jesus show. But that victory was but one of the fruits of their faith. Another was their eagerness to teach the blessed gospel they had come to know.

When Saul's persecution had sent out from Jerusalem, along every highway of Roman commerce, the lay followers of " the Way," these exiles naturally sought, wherever they went, to ply their trades, sell their wares, and find under some Jewish roof a hospitable shelter. With an impulse just as natural these travelers came " speaking the word." Their knowledge was small, their faith simple; and their " spiritual gifts " may have been few. But in Luke's earlier story (Acts, chs. 1–4) we can feel the thrilling life of that first temple-court congregation; and such a gospel as it knew it were treason not to spread. When these believers, with their still more adventurous converts from Cyprus and Cyrene, reached Antioch (Acts 11: 20), the apostolic bounds of " only to Jews " seemed too confining; and into Gentile heathendom the new wine of the glad message burst its way.

Since that Antioch adventure the whole New Testament has been written and the Spirit has led the church of Christ through its centuries of experience to its present wealth in the garnered knowledge of religion. Social and economic backgrounds of living have changed again and again. Progress in civilization and culture and freedom there has been, but likewise progress in tempta-

tions and pitfalls and inducements to relaxed standards of loyalty and faith. How can one plead the present situation and the current standards of church membership as release from immediate personal duty, as a Christian, to teach his gospel as God may open the way, and to make it part of his religious life to seek for such openings and count every use of them a joy?

Every Christian, then, is by that token bound to be a Christian teacher. The sequel to cleansing is to go home to one's friends to tell and show what the Lord has done, and perhaps to become a disciple in training for apostleship. The answer to persecution for teaching in temple and synagogue in Jerusalem is to teach in inn and vessel, household and market-place, synagogue and riverside, all over the Roman empire. The experience of salvation into a religion of love carries with it the impulse and the duty of telling the story and serving as guide to others in the winning of a like experience, with its consequence in the life of victory and joy.

A Threefold Test.

But what is it to teach? The words "teach" and "teacher" may seem to be used here in a sense that runs far beyond current notions of teaching. Exactly what does the phrase "a Christian teacher" mean?

In response to this reasonable query we may first take up for consideration those we saw to be enrolled in the lists. Which of them upon critical

scrutiny is confirmed in his rating as a Christian teacher?

In a book which once had great authority, written by an unusually clear-headed Sunday-school leader,[1] a position is taken under which a large proportion of those listed as Sunday-school teachers are not teachers at all. No one, this book maintains, can call himself a teacher except as his pupils learn. It is interesting to see how fully this position is confirmed by the trend of modern pedagogic thinking. More than ever, teaching is now seen to be a coöperative process, directed toward some educational outcome or end.

Before it could be settled, then, that one from any of the pledged groups already enumerated was a teacher, a test would have to be made of the pupils—class, faculty, congregation, sons and daughters—to find out what had happened to them and in them as a result of their having been under this person's teaching, and how far such result, if discoverable, was in line with what the teacher had set out to accomplish.

For Sunday-school teaching, at least, this is no theoretical suggestion. Tests and measurements now form a large feature of school life and are beginning to be practically applied to the teaching of character and religion. Supervision, using educational measurement as one of its tools, is beginning to enter the field of church-school effort. Some day the Sunday-school teacher, like his day-school colleague, will work under an administra-

[1] H. C. Trumbull, *Teaching and Teachers* (1884), ch. 1.

tion that expects results and does not guess or trust about them but seeks to know. Words and facts learned will be tested, and what uses the pupil makes of them. Attitudes and standards of living will be still more carefully considered. And, as this is a school of religion, the teacher's influence on his pupils' faith in God and sense of relation to him will weigh most of all. Before it is asked about him by others, therefore, the Sunday-school teacher should ask himself, "Do results indicate that I am a teacher?"

This position, indeed, is little more than a modern application of the pedagogics of Jesus and James and Paul and John. The good shepherd and the bad, the false teacher and the true, are alike made manifest by their fruits. They show what they are; and what they are determines what they do.

Still more searching, but inescapable if the issues raised in the reader's supposed query are to be honestly faced, is the question whether the place-holder in this honoured company is or is not a Christian. Manifestly, without being both a teacher and a Christian, one cannot be a Christian teacher.

Ever since the invention of the Sunday school mobilized lay workers from the congregation for religious teaching in discharge of the church's apostolic obligation, church leaders have shown on this subject a proper concern. Some, magnifying order, have stressed the need that every Sunday-school teacher and administrative officer be a

member of the church. Others, going deeper, have inquired into the quality and genuineness of the teacher's faith and what fruits it has wrought in his character. The practical consideration back of this concern, however voiced, has been the same. The teacher in giving his lessons gives himself. The blind cannot lead the blind to any desirable destination. No amount of Christian literature as textbook material or of Christian forms of worship and objects of giving will make a school unsupplied with Christians as teachers a Christian school.

As to what constitutes one a Christian, all that need be said is that there are three points on which the readers of this book will no doubt agree:

1. Some Sunday-school teachers are not Christian. This includes some who as teachers are quite successful.

2. So far as Christianity is a life, its standard is the life we find presented by Jesus and further expounded and applied in the apostolic writings.

3. To be a real Christian is to be, not like me—oh, no!—but like what I am trying to hold and be and do. So Paul felt when taunted by Agrippa,[1] and so every normal Christian feels when called on to describe personal Christianity. An objective definition of a Christian is not easily made.

Not yet, however, are we at the bottom of this matter. One might be vindicated as a teacher, and also as a Christian; yet would he not be a Christian teacher unless he was teaching his Christianity. The phrase might have a static meaning. In

[1]Acts 26:29.

the Near East, where religion is shown by dress, or in discussing the faculty of a secular school, a Christian teacher would be simply a teacher known and classified as a Christian. But with reference to a church school, the adjective expresses function—a teacher who is teaching Christianity. A musical teacher may be a teacher of mathematics who is musically gifted or inclined. A music teacher is a teacher who teaches music. The latter meaning is that intended in this book.

No teacher can teach any kind of Christianity but his own. Be his method never so mechanical, that which he himself has experienced and counts true and central will surely impart itself; and if the sacred words and narratives he presents hold for him no religious meaning and come with the authority of no experience, his pupils, whatever their age, will feel the lack and receive their real lesson accordingly. The church must stop its sentimentalizing over Emerson's maxim about the loudspeaker tones of " what you are," and grapple with its full implication for the pedagogics of Christianity.

How is it in other kinds of teaching? If a law student wanted to reach the high levels of his profession, would he enter a disreputable lawyer's office to get his start? If two musically gifted children were given violins, and if one were put under a leader of popular music and the other under a great violinist, both might learn to play; but their music would differ in type. Each master, besides his objective teaching of the standard

musical techniques, would have given to his pupil the music that was his own. Can it be otherwise with the teaching of Christianity?

We reach therefore the definition that a Christian teacher is one who, being a teacher and a Christian, is teaching his Christianity.

How May All Teach?

If every Christian is expected by his Lord to be a Christian teacher, and if many have definitely taken upon themselves a vow so to teach, the question arises how it is to be done. For a church to view with unconcern the universality of this membership obligation is to backslide once more into the damning sin of religious caste. In connection with missions as a field of the church's teaching effort we saw the error and the spiritual danger of consent to any static cleavage in the membership of the church of Christ. Of functions there may be many: of castes and ranks there must be none. In view, then, of the wide and unending differences between members, how can every one of them, however willing, be a Christian teacher?

How hard it is to get and hold the functional viewpoint! Jesus' lesson to ambitious Salome and her two sons about right and left throne-seats in the kingdom was not so much religion as good sense and long-range life-perspective. The only way to a high seat that does not cost more in enmity than it pays in happiness lies through service; and the lowlier and more self-giving the service, the higher, softer, and more secure the

seat. Christian teachership is not something to be: it is something to do. Not to hold a place as teacher is Jesus' call, but to do a work as teacher. With eyes and heart on the search for needs, the problem will soon be not what to do but what to keep from doing.

In Chapter IV the task of the Christian teacher from the learner's point of view will be considered, and in later chapters something of its material and method. Until these discussions are reached the answer to the question raised must be brief and incomplete. Even so, it can be given with confidence and in amply workable detail. The professed church member who is not actively serving as a Christian teacher, not in one field only but in many, cannot plead that for such as he, placed as he is placed, there is no open way.

The association of teaching with school, classes, lessons, books, is artificial. Teaching is a necessary part of every occupation that maintains a standard of performance and uses more than one worker at a time. The housekeeper teaches her daughter, her kitchen maid, her worker by the day, her iceman, and her delivery boy. For the employed workers her educational objective is the standard she sets for the household service. That ice must be full weight and clean; those goods must be as ordered and here by ten o'clock. For her daughter, whom she loves, there is the additional objective of training and character-culture. First as mother's little helper, busy in the tasks of make-believe, and then more and more a real partner in

home service and responsibility, the wise and loving mother, however fully served for pay, makes for her children a school in the home, whose lessons are the tasks and problems, the experiments and the emergencies, that day by day arise to her hand. As a Christian, this woman's love extends to all. Why may not the additional objective also operate on Martha-by-the-day and Jimmy the grocery boy? Not less but more than in those early days of gospel transmission the Christian teacher has the world for his classroom.

This glance at home-teaching opportunities illustrates how narrow and sterile is that academic conception of education on which the world has hitherto lived and gone to school. If education is thought of as felt wants, faced situations, reflective thinking, and controlled experience leading to assured and fruitful knowledge, then every day's living is a chance to keep school. Life is just one situation after another; and every situation may be made a lesson-leaf in the new kind of course. Whatever kind of life the church member lives, therefore, in church or at work or at home, wherever he is so far in contact with others that they and he must work together, there he may be a teacher for Jesus Christ.

When Love Divides Labour.

Modern civilization rests on the principle of divided labour and delegated service. If I am a million times richer and wiser and freer and safer than my cave-dwelling ancestor, that is because a

million of my fellowmen all round the world, instead of a few dozen tribesmen, are dividing among themselves the unimaginably complex task of serving me. Machinery, also, releasing other millions of man-power, whirs and grinds for my advantage night and day. A social kingdom such as Jesus preached and lived, enrolling citizens of this present-world civilization, must, to have actuality, adjust its activities to their condition and the laws of their life. Ordained and employed pastors, therefore, separated missionaries, specialized teachers, and many other types of delegated service, are normal and proper features of church life; as the Corinthian and Ephesian churches were explicitly taught by Paul. Those Christian bodies which have sought to remedy evils in church life by denying the propriety of specialized spiritual service have taught others by their heroism; but their mistaken religious strategy has cost their own work dear.

But the kingdom of God has a civilization of its own. "We are a colony of heaven," as Moffatt puts Philippians 3: 20. Either Jesus was a fanatic whom it would be silly to take seriously, and Paul his interesting but misguided dupe, or else a church member who does not live his daily life and meet his situations on a love-basis rebels against his spiritual social order as truly as did St. Anthony in the desert or Thoreau by Walden Pond against the world-order of their day. Those early anchorites, in fact, and millions who have followed them, are like that wandering owner of the Golconda farm

in Conwell's " Acres of Diamonds " story. To find God's kingdom they broke with the kingdom of this world. The diamonds of grace they sought lay buried under the shop-floors and hearths and castle courtyards and royal council-halls they left behind them. " Raise the stone, and thou shalt find Me; cleave the wood, and there I am! "

Putting together these two principles, that every earth-citizen must find and do his own bit of special service, and that every heaven-citizen must serve earth and heaven alike in love, we have a philosophy of living which, whatever its other implications, certainly clears the way for the would-be Christian teacher. How unoriginal it is, too! Paul covered it all in First Corinthians. In the twelfth chapter of that letter he showed how preaching and prophesying and teaching and the other church " gifts " all hang together, like the members of the body; and then he sang his song of the immortal and unbreakable bond that will hold them together, the " bond of perfectness," love. Have that, and the moral perils of " holy orders " and missionary superiority and teacher-professionalism on the one hand, and sacrifice commuted into checks and perfunctory weekly envelopes on the other, fade from view; for " Christ is all, and in all," and one calling is as high and holy as another.

So the church member who confesses his call to the high service of Christian teaching has before him all six of those fields of the church's teaching ministry discussed in Chapter I. Personally, or, if

it must be, by deputy whose vicarious service it is his privilege to encourage and sustain, he may seek in his parish for those who need to learn of Jesus as the Saviour of sinners, or for fellow-members not yet alive to the full meaning of the gospel as a way of service and a life of love, or for chances to show in civic and neighbourly relationships that righteousness that exalts a nation and that "excellent way" that can make "alabaster cities" out of the grimy haunts of selfishness and sin. He can unite with his brethren in concerted missionary effort to answer the Macedonian calls for gospel teaching through preaching and other forms of service in his own and foreign lands. He can apply for service, or enter on training for service, in the church school. To sustain his church in these and all its teaching efforts he can give of his substance as his deputies are giving of their lives. Whatever may be the rewards of the love-given ministry, they come alike to all. The Lord of glory will not be less fair than was David the outlaw chief. "As his part is that goeth down to the battle, so shall his part be that tarrieth with the stuff: they shall part alike,"[1]—*if* the one service is as genuine a sacrifice as the other.

If there is any distinction of rich and poor in the church fellowship, it lies between those who do and those who do not enjoy the privilege of personal relationship with children and youth. He is isolated indeed to whom the day's doings bring no chance to inspire some youth with a nobler pur-

[1] 1 Sam. 30:24.

pose or help some little child along life's way. If in the faculty or auxiliary service of his church school no place offers that he is competent or circumstanced to fill, he can watch its progress with loving concern, share as class member, home department member, or visitor in its sessions, activities, and special occasions, lend it what help he can from the home, and stand in his church councils for its adequate recognition and support. With equal fidelity will he demand for the leadership service in class and organization a high standard of competency, sustained by training and where necessary by material compensation; and the added costs of such a standard he will cheerfully share.

As a pastor, wise with years of disillusioning endeavour to lead his flock into the joys of victorious Christian living, may survey this unsatisfying sketch of the Christian teacher's field and call, he may be pardoned for repeating the chapter-title in a sad and skeptic tone. Who indeed is a Christian teacher? But some such there have been, somewhere, to keep alive the spiritual apostolic succession. Some may be found to be seeking the ideal, even in a poor stony-soiled or a rich thorn-choked pasturage. Some are ready to learn to be Christian teachers, in all the fullness of that high vocation, when a trusted and well-situated leader like himself shall prove its possibility and indicate the way.

III

WHAT IS CHRISTIAN TEACHING?

We have seen the need and heard the call for the teaching of Christianity. We have considered who may properly be called a Christian teacher, and what fields invite his zeal. We are soon to study the effective ways of Christian teaching. What, now, is that Christianity which the Christian teacher is to teach?

No Dodging This Issue.

We cannot pass on without facing this question. Teaching content largely determines teaching method. It is even true that when the method of teaching is recognized as experience, immediate or imagined, the distinction between content and method tends to disappear, as what to teach and how to teach run together. In such case there is little hope, if the reader disapproves the content of Christianity represented in this book, that he can utilize the methods it may offer in the teaching of a Christianity of his own.

It is essential to the book's plan to be a practical help in Christian teaching, therefore, that it shall indicate what it understands Christianity to be. Ambiguity here would make efficiency impossible.

How can one speed the Christian teacher on his way, much less himself take up his mission, apart from assurance that the outcome of his labours will be Christianity indeed?

Unfortunately, this is a thorny question. As to what are the fundamentals of Christianity and Christian teaching, Christians differ; and over their differences they strongly feel. No Christian whose religion amounts to anything can keep from thinking that those who fail to share his own convictions as to what constitutes real and basic Christianity are deeply and dangerously wrong. He therefore tends to avoid as hurtful error what frankly opposes his views, and charges insincerity or some other uncomplimentary characterization on a writer who, while purporting to be impartial, presumes to present false doctrine as if it were entitled to equal consideration with the truth, and thereby shows himself to be on the wrong side. Peacemakers of religion have need to be called the children of God. In the households of the saints they usually find themselves orphan.

The militant reader nevertheless does well to be on his guard. The assertion in the preceding chapter that a Christian teacher can impart no kind of Christianity but his own applies to book-teaching as well as any other. Every writer, however fair and uncontroversial, must stand on some ground and have some convictions. If these are wrong, then the greater his impartiality the more dangerous his influence. If we have a Troy to defend, let us be wary of gifts of wooden horses.

Once inside our gates they may release enemy warriors to our undoing.

Impartiality, with every discussed position stated sympathetically and at its best, is the aim in this chapter and throughout this book. The author believes that Christianity is fundamentally a kind of life; that Jesus, living and dying for men, has provided for mankind the way of salvation; that into the life exemplified by Jesus—the life of perfect love—one must be born anew; that this new life must be nourished, protected, exercised, expressed, and united with the life of God as revealed in Jesus; that the church is the instrument for this ministry of salvation; that as this life is spread in human society and embodied in social institutions, God's kingdom comes; and that human salvation from sin and its consequences is the outworking of God's plan of redeeming love. But for every honest statement embodying a different conception of what constitutes the essence of Christianity his respect is sincere.

If Paul could rejoice "that in every way, whether in pretence or in truth, Christ is proclaimed," cannot we with like grace unite to consider the various forms in which essential Christianity has been conceived by those who have sought to direct and equip for his work the Christian teacher? As the church leaders have understood it, what is Christian teaching?

A Creed?

Retracing the early records of this teaching, as

found, for example, in the King James version of Philip's baptism of the eunuch,[1] we find it taking the form of an effort to win *assent to a creed.*

On this view, the great objective of Christian teaching is that the pupil shall believe something about Jesus. The curriculum of Christianity is thereupon organized around those facts concerning Jesus which it is necessary to the pupil's salvation that he shall believe. This is the clearly avowed program of the Gospel of John.[2] Acceptance of this conception fixed the catechetical method of the early church. Starting with the brief baptismal testimony, "I believe that Jesus Christ is the Son of God," the church, answering one heresy after another, developed first the so-called Apostles', then the Nicene, and finally the Athanasian creed. Other formularies, embracing these and added points in theology, have since been set before converts and children as the basis of true religion; and occasionally, as in the Athanasian Creed, the implication has been, "If you do not believe every one of these points, you are not a true Christian and cannot be saved."

Considering this as an educational program, its reasonableness rests on the view that by thus implicitly believing the true doctrine the catechumen or convert will thereby acquire not merely sacramental privilege in the church but Spirit-baptism, the status of sonship with God, power over temptation, standards of conduct, character-growth, and eternal salvation. All Christian workers know how

[1] Acts 8:37. [2] John 20:30, 31.

frequently the confession of right belief is followed by exhibition of the fruits of grace. Are the fruits the consequence of the confession? Proof of that causal connection, if obtainable, would corroborate the beliefs and validate the method. But such proof has not been given. Even those who strongly emphasize right belief as essential agree that saving faith means that, and also the establishing of a personal relationship with Christ.

An Offer of Salvation?

Another school of Christian teachers has organized its curriculum of Christianity around *the acceptance of an offer.* What is that offer, and how have its terms been framed?

Jesus' offer was implied in his simple "Follow me." To his lakeside fisher-friends he promised worthier service; [1] to the Baptist's followers a new and more satisfying fellowship; [2] to the young ruler vaster and more enduring riches; [3] to the man repenting of his sharp practices a house blest with salvation; [4] to the trembling sinner forgiveness and peace; [5] to the trammeled and burdened rest and a share in his easy yoke.[6] In warnings and denunciations, in the prophecy he declares to be the charter of his ministry,[7] even in that poignant picture of himself slain at the vineyard gate by sinners not yet melted to repentance,[8] the content of his gospel is essentially one. The salvation

[1] Matt. 4:19. [2] John 1:39. [3] Matt. 19:16–21.
[4] Luke 19:8–10. [5] Luke 7:48–50; 23:42, 43; John 8:11.
[6] Matt. 11:28–30. [7] Luke 4:18, 19. [8] Mark 12:6–8.

he offers is a life transformed by love, continuous with the eternal life of heaven.[1]

After the tragedy and triumph of Calvary, for the apostles to set this gospel in the forefront of their teaching was manifestly impossible. They faced a completely changed situation. He who had been with them as the Teacher was now God's Messiah, revealed in death and resurrection, and soon to come again. "The Way," as these yet undifferentiated Jewish believers came to call their faith, consisted in accepting Jesus as Messiah, believing the testimony of his witnesses, joining his company through baptism, sharing his spiritual fellowship, and living his life of love, victory, and joy. The gospel of Jesus was there: in due time it passed over in all its fullness to Paul. But the tremendously more immediate and exciting gospel about Jesus threw it out of focus; and in the penumbra of the church's official interests it has continued unto this day.

Then began the long and amazing story of the development of this gospel about Jesus. The first interest was in his person: who was he, who is he, and what does his Messiahship involve as to his relationship with God? Close on this problem followed another: how does he become the Saviour of those that believe? Biblical theology traces in the New Testament writings the developing answers to

[1] This, which has been called "the gospel of Jesus," as presented in the synoptic teaching, stands, not at all in contradiction, but in clear and necessary contrast, to "the gospel about Jesus," as proclaimed first by his followers in the light of his remembered personality and finished work.

these and related questions; and the history of Christian doctrine follows the story from Paul and John to Augustine, from Augustine to Anselm, from Anselm to Calvin, and down through the Reformation and post-Reformation eras to our own time. To take the gospel of salvation embodied in present-day evangelical literature as identical with that taught from a rabbinical background by Paul and from an Ephesian background by John would be like thinking that the oar that dips into the lake's limpid water is as bent as it looks. Like the light of the sun, the light of the gospel is subject to refraction. "The old-time religion" comes to us through many minds.

The doctrine of the atonement, on which the concept of Christianity as an offer of salvation rests, is a detailed picture of vindicatory juridical satisfaction, in its capacity infinite for the sins of all humanity, consciously and vicariously rendered by the Son to God's immutable justice, and as consciously accepted by the Father, as Judge of the world, on behalf of such as should by faith accept its terms. Completely formulated first by Anselm (A. D. 1098), approved by the church, assumed as true and fundamental alike by the scholastic doctors and the Reformation leaders, dramatized in the epics of Milton, it comes to us through the various post-Reformation schools of theology as the basis of standard Protestant evangelism.

To the evangelist, whether pastor, teacher, rescue worker, or platform teacher of Christianity by the intensive short-course method, the gospel

consists of the presentation and acceptance of God's free offer of salvation in Jesus Christ. The aim of Christian teaching is to bring the pupil, whatever his age, to the point where he will "close in with the overtures of mercy," and so attain that peace and joy[1] that follow the experience of "being justified by faith."

In pursuance of this teaching plan, followed by Paul in the epistle just quoted, the sinner is first brought to see his own sin, the goodness of God, and the love of Christ, and so is led to repentance. "The plan of salvation" is then laid before him and he is invited to accept its terms. Full and glad obedience, following acceptance, is expected as evidence of a living faith; and the rescue worker, as a wise teacher of the gospel, regularly imposes on the new convert a specific conduct-pattern of godliness and service: he must keep straight, testify every night, and bring another man. This demand however is something added. When the formula of salvation has been sincerely uttered and God's offer embraced, the sinner is saved.

The merits of this teaching we may not here discuss. It has pedagogic consequences, however, which the Christian teacher must consider. The deity of Jesus and his death on the cross being fundamental, his life must be so presented as to emphasize both. This will control the perspective of gospel teaching, the teacher's freedom in making Jesus as boy and man real through imaginative

[1] Rom. 5: 1, 2.

presentation, and the extent to which little children must be told the story of Calvary. In the discussions which, nearly twenty years ago, followed the publication of the International graded lessons, these were living issues.

The perspective of the growing child and the distinctiveness of his successive needs are also blurred when this offer-of-salvation concept takes possession of the church's processes of teaching. The unchildlike grimness of the New England Primer and some of Dr. Watts's otherwise charming "Divine and Moral Songs for Infant Minds" are not all mere adultism. Neither is the nineteenth century's general tone of solemnity and other-worldliness in its provision for juvenile religious teaching, nor the forty-years' unshakable grip of the uniform-lesson idea on the American Sunday-school world. All these forms of teaching have been unconsciously moulded by the view well expressed to the author some years since by an eminent Sunday-school leader: "Grading the Sunday school may be all right in its way; but there are really only two grades in the Sunday school, the saved and the unsaved."

Anyone, however, who may feel disposed to question the value of "salvation by formula" should recall the part played in the history of human freedom by the followers of Calvin and Knox and John Robinson and Roger Williams and John Wesley, the work for righteousness and human need by those to whom this, preëminently, was religion, and the miracles of character-recon-

struction that have taken place in the lives of the "twice-born men."

A Fellowship?

In a materialistic age, "amid the uncertain gloom" that dims for so many the old clear consciousness of God's personality and the reality of things unseen, it is but natural that the Christian teacher should often shape his curriculum toward an objective in the entrance of his pupils on *membership in the church.*

Evangelical zeal seeks conversion, or what the child anxious to satisfy his teachers may phrase as such. It emphasizes public confession as Christ's appointed seal of the convert's new relationship with God. Communicant church membership follows, as a status appropriate to such relation, and as a fellowship providing the means of a social Christian life and service. Membership is thus important in connection with salvation, but incidental. This is a rational and self-consistent position.

Child-study, however, has long since discredited as teaching the older types of child-evangelism in meeting-house and home; and a lowered sense of reality as to the theological basis for the formula of salvation—indicated perhaps in the free-and-easy methods of the "sawdust trail"—has reduced in many minds the significance of the act of public confession. The old conception of the church as a company of saved souls has become antique. With no gripping, concrete substitute for the offer-

of-salvation gospel yet clearly visualized and undertaken, the attitude that counts the winning of children and youth to church membership as first among its educational goals is natural and to be expected.

A moderated evangelicalism thus reaches by its own road the ground on which stand the great communions of the Catholic world and some of the more church-conscious divisions of Protestantism. These also make confirmed church membership their educational goal. But whereas the evangelical, with a liberality born sometimes of great love and sometimes of small conviction, is wont to say, "Join a church; ours if you will, but which does not so greatly matter," the Catholic says, "Join *the* church;"—ours, of course—"for outside it is no covenanted salvation." Evangelical bodies which magnify as the central element of their faith the imminent second coming of the Lord Jesus Christ take in effect the same position.

The pedagogic weakness of this method is clear. Inevitably it breaks the continuity of Christian education. It is fatal to any story to have the climax come too soon. If by a church's logical stand the vital and significant work of its teachers comes to fruition when their pupils are baptized or confirmed and received to communicant membership, no hortatory emphasis on the duty of going on with the work and makeshift efforts to enlist the young people in wholesome Christian service will avail to carry interest beyond what was understood to be its climactic goal.

An Attitude Toward God?

Another grouping in Protestant Christendom sets as the central and organizing element in its teaching the attitude of *trust in God,* as revealed in Jesus Christ.

The curriculum of this group follows substantially the experience of the disciples. Starting with faith in Israel's God as the basis of religion, it meets, learns, and comes to trust and follow Jesus the man, and in him finds God more and more clearly revealed. From Jesus, as he interprets both Scripture and life, it learns the love and fatherhood of God, his presence in nature, and his power over the spirit of man. From him it takes the newly love-lit vision of the coming kingdom of God, so stern and threatening as preached by the forerunner at the Jordan. Its lessons include the sinfulness of all sin, especially that which covers itself with a garb of religion, and the justice that the Father will mete out to rebels that think to reverse his laws and flout his will; but they also include a sense of security in the Father's world, seen and unseen, a recognition of kinship with sinners and Samaritans and, by logical extension, all the world, and a satisfying integration of personality through the gaining of a new objective for life and a new concept of its meaning.

It is easy to see why this program of religious teaching, however appealing it may seem and however consonant with Scripture, has in every age failed to satisfy those whose Christianity is primarily a belief about Jesus, a juridical theory of

redemption, and an authoritarian concept of Scripture, or the church, or both. By just so much as it tends to draw back into the focus the gospel taught by Jesus does it tend to reduce emphasis on the metaphysics—Matthew Arnold called it the mythology—of salvation and the supernatural elements in the Christian faith. Predominance must be won and held by one concept or the other. No man can serve two masters, in theology or anywhere else. So arises that age-long issue between the liberals and conservatives of Christianity which nowadays is called the conflict between modernism and fundamentalism. The statement previously given represents—inadequately, as do the others —the modernist program of religious education.

A Way of Life?

It is possible to present Christianity as a *philosophy of life* taught and exemplified by Jesus. Apart from adherence to any church, and with or without faith in supernatural religion, one may take the Rabbi of Nazareth as his Master and at his feet learn how to live. How sharply the conduct-philosophy of the golden rule, the second mile, the meek response, unlimited forgiveness, love to enemies, the low seat at the feast, the greatness of service, the victory of the cross, contrast with the " enlightened selfishness " of the industrial social order, the " preparedness " conception of national strength, the Nietzschean laudation of the superman, and the modern literary cult of self-realization, many a novel and drama have sought to show.

Those who, in or out of the church, teach the philosophy of Jesus and apply it to the life of the day, form one group among the teachers of Christianity.

These expositors of the Christ-philosophy are articulate teachers, presenting their lesson in sermon and treatise, novel and poem and drama, painting and song. But a great multitude of others have taught the same lesson with their lives. These, living and dead, form that "general assembly and church of the firstborn" who have fulfilled Jesus' own terms of acceptance and inclusion by translating his ideals of conduct, society, and religion into standards of life. The Christian teachers of this company, whether classified by the church as martyrs, saints, followers afar off, heretics, or heathen, have salted the earth and enlightened the world. In their own age and way they have followed the cross and done in limited fashion that teaching of God's love that their Master has done supremely. Nor have they lacked a power akin to his. What the world has learned of life-Christianity it has learned from him and them.

Current discussions of the idea of God reject as anthropomorphic the familiar attributes of his personality and seek him either in the cosmic forces of the universe (mysticism) or in social righteousness and goodwill (humanism). Some writers, like Professor Wieman, seek a scientific synthesis of the two views. Those to whom the first-named quest appeals will organize their Chris-

tian teaching around trust in God; while the humanists will emphasize the philosophy of Jesus. With these issues the simple tasks of most Christian teachers have no necessary concern.

Which, now, of these five concepts may the Christian teacher adopt as the true and right teaching of Christianity? In what combination may any two, three, or four of them be taken as a balanced and mutually supporting curriculum of salvation? Each, as we have seen, is the platform of some party; and to some one of them every church and every teacher is likely to lean. But does not every Christian teacher rather need them all?

With Jesus Christ made central in the teaching, all these concepts, with modifications not here discussed, can in one life-changing curriculum harmoniously and effectively combine. Jesus held a creed. Jesus made sinners an offer of free salvation, and he is the Saviour and Redeemer of a lost world. Jesus saw the God of love in nature; and with equal vividness he saw and knew and loved the eternal Father on his throne. He taught and lived the life of love. His service is perfect freedom. All Christian teachers can be teachers together, if they will but unite in teaching him.

IV

LEARNING CHRISTIAN LESSONS

THE content of Christian teaching includes a creed, an offer, a fellowship, an attitude toward God, and a way of life. No one of these aspects of the Christian religion can be omitted from a practical and coherent curriculum; but wide diversity among Christian teachers, as to the relative emphasis to be given to one or another element, is bound to prevail. To some belief is fundamental, to others sacramental fellowship; while to some it is life that counts, all else being of small concern.

Teaching and Learning.

Moving on now from these rudimental thoughts about the subject-matter of Christian teaching, let us consider those for whose benefit it is formulated, and by what process it is to pass from the teacher to the taught. Under what principles are Christian lessons, or any other lessons, to be learned? Some may read this to whom all conscious effort as a teacher is new. For the benefit of such some considerations are here included which may seem to the experienced rather commonplace. If he whose practice is without sin against them will cast at such commonplaces the first stone, they will no doubt be duly condemned.

1. The teacher's rating is based not on what he

teaches or undertakes to teach, but on what his pupils learn. This is an ordinance that the average teacher is reluctant to apply. To measure effort is easy and usually flattering: to measure result is hard and usually humiliating. What wonder, then, that in an unsupervised teaching enterprise like a Sunday school all judgments on work are in terms of effort expended? Imagine a football coach saying at the end of the season, " No one can find fault with my work this fall. I never missed an appointment. My plays were artistic, my signals ingenious and misleading to the enemy. My advice to the team captain was always right. The team lost every game; but that was their fault." The graduate committee will not be so easily pleased.

Acceptance of this simple principle involves a revolutionary overhauling of the church's judgments on its teaching work in pulpit, homes, and school. It is time for this revolution to break out. The munitions are ready. Standards and goals are now available, with survey blanks and manuals; and most fields are within reach of friendly expert supervision. The schedules of matters to be inquired into cover directly the results desired and indirectly determine these through measurement of such means as experience shows to be ordinarily indispensable.[1] A teaching agency that abandons

[1]Any church school, at its denominational or state council headquarters of religious-educational work, can learn of the International standards and schedules referred to, and it can usually also secure aid in the use of them as here indicated.

confidence in its record of persons reached, sessions held, labour expended, and ground covered, and begins humbly and objectively to study its aims and its accomplishments, is, as Jesus would say, "not far from the kingdom of God."

2. Learning is an activity of the learner. Before real teaching can take place, therefore, the initiative must pass over from teacher to learner or learning group. That sounds axiomatic; but what a hard saying it is for the average Christian teacher! Watch an adult class leader, or the alleged leader of a conference at an institute, or even a well-trained department leader in a modern Sunday school. How easy it is to keep on talking, how hard to let anyone in the class, even for a minute, take the lead! When you have so managed, teacher, that you are the passive one, and the class is eagerly getting things out of you, then you are doing some teaching.

Direct efforts on the class, by story-telling, assignment, instruction, and drill, have their important place as concomitant and auxiliary devices; but it is when the pupils voluntarily wish and ask and act and think and decide that they really learn. This is what makes the little child's spontaneous questioning about everything that newly strikes him so precious a teaching opportunity. Half our work is over: he actually wants to know! The Sunday-school teacher longs for the chances that the careless parent throws away.

In the mind-to-mind engagements of teaching, therefore, the policy of frontal attack is discredited. Only by approaches from flank and rear

can the educational strategist hope to win. We might as well confess that our most strenuous didacticism has proved a losing game. We worked; and maybe we succeeded in getting what looked like learning out of our pupils; but it did not stand the tests of use and life. A complete re-study of the tactics of instruction is indicated for the teacher who has neglected to give to this axiom the weight that is its due.

The Pupil's Heritage and Needs.

3. This self-initiated learning of the pupil must base itself on the heritage of the race. The vast legacy which civilization bequeaths to its newborn heir is divided by President Butler [1] into five grand divisions, covering science, literature, art, institutions, and religion. Through education the growing person is led to gather into his life what he is given and can receive from each of these fields, and so to organize his acquisitions that each will sustain and interpret the others and aid him in attaining the ends of life. General education concerns itself with the first four of these divisions, and with the fifth also so far as not artificially and temporarily excluded therefrom. Present conditions in the United States enforce on the public school this strange and unhappy exclusion.

Included in the child's general heritage of religion is the fivefold conception and presentation of

[1] See *Principles of Religious Education* (1900), Lecture I, pp. 5, 6; also N. M. Butler, *The Meaning of Education* (1898), pp. 16–31.

Christianity that was discussed in Chapter III. Responsibility for this essential element of education belongs under the American system to church and home. How far does this involve church and home in a claim on the community for an increased share of the school children's possible learning time?

If creed, offer, and the introduction to Christian fellowship were all, the church's task of religious education (the homes coöperating) might be performed in the Sunday-school hour, or even in a class taught by the pastor from Advent or Epiphany to Easter, or, for adults, in a three-weeks' evangelistic campaign. But the fourth of those points opens up the whole vista of Bible, nature, and humanity as material of religious teaching, graded to need; while the fifth sets the still vaster task of learning to follow the life-plan of Jesus as our own. Nor may this curriculum material be to-day, as once, cut into handy assignments and condensed for memory drills. It must be handled loosely and freely, made challenging and stimulative of group effort, and so presented as to awaken interest and find the pupil's soul. Even a casual survey of the desirable material for a working course of vital religious teaching shows a need for several times the allotment of weekly time that the custodians of the other four educational interests are ordinarily ready to concede.

4. The value of educational material is determined by its relation to the pupil's need. Inveterately the church tends to assign to its favourite

bodies of religious teaching an intrinsic value. Sometimes it rests this on divine inspiration, sometimes on churchly authority or custom, sometimes on its adult leaders' personal experiences and associations. Is this practice educationally sound? Let him who so thinks call to witness his own childhood recollections. He learned the Ten Commandments, let us say, at the age of nine. It may have had some value to him, then or since, as a moral guide and control. How far did such possible value depend on the original value of those commandments to Israel, or to the post-Reformation worthies who put them into his catechism? Did it not wholly depend on the authority of the parent, pastor, or church by whom the lessons were imposed? And did not the force and meaning of the several commands arise for the most part out of such explanations and illustrations as accompanied the memorizing? A whimsical old recipe for " stone soup " specified a clean, round stone, boiled with some soup-meat, vegetables, and seasoning. Might it not be wiser to leave room in the pot for more of the ingredients that the family can eat?

5. The needs of the growing pupil change with age, circumstances, and experience, and are both individual and generic. No such pupil-initiative as the previous points have called for is possible apart from genuine pupil-interest. But the various interests of the child are seasonal and fleeting, as parents know. They push out their buds, unfold, blossom for a brief summer of teaching opportunity, and then wither and disappear. To a cer-

tain extent this unfolding of interest—in the feel of things, in the secrets of life in nature, in climbing, constructing, collecting, in the establishment of personal freedom, and the like—is determined by fairly general factors of physical and nervous development and social background, and so can be made the basis of age-groupings and age-programs of religious teaching. But such provisions can never be other than approximate; for social backgrounds and family training widely vary, and each child has a history of teachability that is all his own.

A Logical Gospel.

It is time now to review, re-value, and rearrange those five elements of Christian teaching in the light of these five points of consideration for the pupil's need. In what order shall the teaching be presented? Evidently it should not be an order derived from the relative importance of the points themselves, whatever we may take that to be. Still less should it depend on the teacher's habits or predilections, or on the church's decree. In the high court of child-interest the church is without jurisdiction. The only order that can give hope for teaching success is that in which the child is most likely to receive the instruction and make it his own.

Disregarding Jesus' injunction about becoming as a little child, the church from of old has presented its Christianity to children in that logical order that adults can understand and admire.

First it has taught the words of the creed and other precious embodiments of faith and experience. On this foundation it has rested its offer of salvation, adding its authoritative code of Christian morals and the symbols of worship and communion with their meaning in the life of the church. These formally accepted, it has opened its doors of fellowship and sacramental communion with God. Beyond this point it has trusted that divine forces, working in and through the means of grace, would develop in the believer's soul that peace and joy, and that progressive sanctification, that Scripture clearly calls for as the fruitage of a true conversion and acceptance of Christ. This process it has diligently forwarded with lessons on Christian conduct and the life of trust. It has taken our five points substantially in direct order.

The faith and the patience with which this round of effort has been sustained is indeed sublime. But what of its actual working? Let any pastor of five years' standing follow one by one the life-histories for but that brief time of those whom he has received into full communion, noting how large a proportion of them have grown in grace as the theory calls for. In most churches the showing is a scandal. Why not admit that the logical order of educational approach is no better for religion than any pedagogue knows it is for the three R's? Let us be pragmatists for a while. Things are true when they work. It's a promising hypothesis, at any rate. The church desperately needs to find the right way. Whither will this way lead us?

A Psychologic Gospel.

Suppose the Christian teacher, following the natural growth of soul-life, presents that fivefold series in reverse: what then will happen? Let him begin with the person and ideals of Jesus, including our Lord's teachings as to God's loving Fatherhood and his activity in the world of nature. Let him move the pupil at every stage of his progress to acts of Christlike service. The more these free themselves from associations with school and book-work and enter the pupil's round of daily living, the greater will be their life-changing power. As the child grows he will learn more of the social meaning of these acts, through the practice of social living, the generalizing of cases into rules, and the application of the precepts of Jesus to modern situations. Continuation of such leadership into middle and later adolescence will or should secure the integration of its results into a life-guiding philosophy and the establishment of Christian habits and relations.

From the revelation of incarnate love as thus exemplified in Jesus the Christian teacher may show God as immanent in all the works of nature, build faith in his transcendence and in the attributes of his personality, and introduce the pupil, through the practice of group Christianity, to fellowship with all who love God. Union with the church in worship, membership, and service will naturally follow; and a deep experience of God's forgiving love and acceptance of Christ as Saviour, with dedication of self to his service, will be the

normal reaction of the young adolescent preceding admission to church privileges and following such studies as have been outlined.

At the age and time of decision, whatever figures of salvation or philosophic interpretations of God's dealings with men will most fully satisfy the soul and most profoundly move to action—God's forensic justification of the guilty sinner, Christ's redemption of the soul enslaved by personified sin, the victory won for us by our all-powerful Champion, the branch infilled with sap from the true Vine, the outcast gathered in from the highway and hedge and fed at the king's table, the prodigal welcomed by the father's forgiving love, the call to follow Jesus and be a fisher of men—should be utilized to dramatize and emotionalize the act of accepting salvation and entering on a life of discipleship and fully willed obedience. The formulated creed then comes in last of all, as an objective statement of the facts in the light of which one sees rational his act of self-dedication, and, in its historic form, as a bond of spiritual fellowship with that "cloud of witnesses" that make possible to human weakness the martyr's fidelity and the apostle's zeal.

In the light of the new philosophy of education as the guiding and enriching of experience, of the results secured by Christian teachers who have even imperfectly and for but their pupils' earlier years followed this order, and of the practice of Jesus himself in dealing with his followers, this psychologic order of the five points seems to be the

right and hopeful way. By natural stages the pupil grows into his experience of religion.

Why and How We Learn.

Resuming our enumeration of principles on which the Christian teacher may expect success in leading his pupils to learn Christian lessons, it may be further noted:

6. Education is in order to growth and freedom. It is natural for a teacher to set himself a teaching goal—learning to read, ability to enter college or earn a living, general culture, a good character, some specific traits of character, the reproduced life of Jesus or some other personal ideal. Such proximate goals have their high usefulness, so long as teachers neither rest in the fancy that they have been fully attained nor become discouraged at their distance from reality. The good teacher is constantly educating by illusion; and such a goal may prove an inspiring and profitable illusion for him. When the character-ideal of Jesus is taken as goal, it will certainly never need to be supplanted by anything higher.

Dewey, however, as already cited,[1] has offered a tonic suggestion, clarifying educational thought of many errors. He avers that "the educational process has no end beyond itself; it is its own end." He conceives this process as "one of continual reorganizing, reconstructing, transforming." The end of child-education is not graduation into

[1] *Democracy and Education* (Macmillan, 1916), ch. 4, pp. 59, 60. Quoted by permission. See *ante*, p. 16.

adult maturity. "Normal child and normal adult alike . . . are engaged in growing. The difference between them is not the difference between growth and no growth, but between the modes of growth appropriate to different conditions. With respect to the development of powers devoted to coping with specific scientific and economic problems, we may say the child should be growing in manhood. With respect to sympathetic curiosity, unbiased responsiveness, and openness of mind, we may say that the adult should be growing in child-likeness. One statement is as true as the other. . . . There is nothing to which education is subordinate save more education."

If this be counted a bold and radical dictum, what of that greater philosopher who, two millenniums ago, dared to say, "Except ye turn, and become as little children," your education has yet to begin; whose teaching aim was "that they may have life, and may have it abundantly"; and who so lightly felt the need of steering his pupils to predetermined conclusions that he could say with rejoicing to his new-found disciples, "Ye shall know the truth, and the truth shall make you free"?

With high intent, and for causes easy to trace, large bodies of churchmen have shaped their Christian teaching along lines the exact opposite of those here indicated. By courses of didactic instruction and worship-drill they have sought to educate the children up to the level of experience and knowledge occupied by themselves. By formulating this

experience and knowledge in precise verbal form, as creed, catechism, selected Scripture and hymns, prayers, and liturgical anthems and responses, inculcated by repetition and memory drill, they have further sought to insure that the children in future years shall hold fast to "the faith that was once for all delivered to the saints," anticipating with horror such deviations therefrom as growth and freedom might entail. It is an antithesis indeed, a parting of the ways. The Christian teacher cannot straddle the issue. He must settle what Christian education is for—fixity or freedom—and teach accordingly.

7. The Christian ideal of growth is growth like that of Jesus, in the direction indicated by all we know of him.

The conception of human perfection, illustrated by the personality and teachings of Jesus, is, as already intimated, an educational illusion. Whoever actually attained what men now can see would find the reality still beyond him. But this vision is sufficiently definite to indicate, even in this world of diverse temperaments and social backgrounds, the direction in which human development should proceed and many of the features which a Christ-conforming character will show. In the records of the life of Jesus, also, we have further indications of the nature of his growth, as boy and man, to encourage and guide us in our educational ministry.

In Luke 2:40 is a brief statement of the unfolding of the divine child's powers. In verse 52 is a

more detailed epitome of Jesus' adolescence, with its oft-remarked reference to his development on mental, physical, religious, and social lines. Between is the deeply significant narrative of how, in the stimulating environment of the great rabbis' circle, the sense of responsibility to his divine Fatherhood came to him, and how, in willing loyalty to this higher authority, he resumed in new-found freedom of spirit the yoke of family duty and authority that was still his to bear. Growth not less significant is traceable, by inference, in the silent years of preparation for his public ministry, and in the unfolding of his career from discipleship to John the Baptist on to his enthronement as Victor over death in the hearts and faith of the apostolic band.

In Jesus, therefore, Christian teaching finds an ideal of character and a norm of growth. He also constitutes a bond of unity for all who receive him as humanity's supreme Personality; and that bids fair soon to embrace the entire world of thinking and reverent men.

8. The determinants of the Christian teacher's lessons will be life-situations rather than material.

For the old-line Sunday-school teacher this may well seem " the most unkindest cut of all." What! Not determine a lesson course by asking from what part of the Bible the lessons shall come? Not—if such be our preference—follow the Christian year? Not decide to give the children some lessons in missions? Not even undertake to broaden the course with nature lessons, biographies, and other

extra-biblical material? Conservatism we know, and liberalism we know: but what is this?

Well, let us see. What happens in class to the old material-centered lesson, as one by one its ancient "difficulties" appear? First the lively thoughts must be gathered in and focused on the momentous fact that David brought the Ark to Zion. "Finding the point of contact," we call it—as artistic an operation as it would be to raise bananas in Connecticut for the New York market, and about as profitable. Then the lesson passage must be explained and its connections shown, while talk about matters of real concern to these pupils is being steadily headed off. If all goes well, the predetermined practical application is reached; and one or two of the class mildly respond. Once in a while a real every-day issue is ingeniously brought in; the whole class joins in a brisk discussion; and then, just in sight of a decision on what a fellow in such a case ought to do, the bell signals the day's work over. In a younger grade the objective is to interest the class sufficiently to carry the lesson over into some "expressional activity" that occasionally leads the little learner to face and meet some home or school or street situation aright.

Here again we have to do with a traditional order; in this case from material to application. Why not reverse it? Whether is the holier, the book or the child? Search first the child, says the new pedagogy: systematically find the life-situations wherein "applications" are needed for the guiding of his uncertain footsteps; plan teaching

that shall help child and group to meet well every situation; and then search the Scriptures and all other available sources of wisdom and courage, for material needed to complete the teaching plan. Such, briefly, is the case for these situation-lessons that form the units of the International Commission on Education's new curriculum of religious education. Graded lesson courses, undertaking to follow this principle, have already appeared.

9. The teaching power of lesson plans rests on the pupil-motivation which they contain. The teacher, from his vantage of greater experience, decides what guidance his pupils need and plans his lesson series accordingly. Each pupil, however, decides for himself, and the class decides with quick and firm crystallization of group opinion, what, singly or together, they care to look into or to know. According as they see the need and feel the want will they put forth learning activity.

The teacher is a salesman. The salesman may know that his stony-hearted customer is losing ruinously by failing to buy his goods. He may want to help the man even more than to make a sale. But he must make that customer want those goods, or he will book no order. So he who lacks skill to arouse a " felt want " and direct it toward his teaching message may carry infinite values and yearn over his pupils with unutterable love; but he has not yet learned the art of the teacher. This problem of motivation in lessons will be further considered in Chapter VI.

10. The social aim of Christian teaching is the

building of a world-democracy on the principles of Jesus Christ; beginning with a reborn church.

There can be no separation between lessons for the individual and lessons for the society that makes individuality possible. That is one more of the many false dualisms that clutter our thinking. With God recognized as a constant personal factor in every society, however forgotten, it is easy to see that every attitude, virtue, and duty has both an individual and a social side; for God is thus part of the individual's society. It is easier and more effective in practice to upbuild character with social teaching through group activity than with lessons that seek to be individual. The Christian teacher, therefore, should teach social lessons, even if individual betterment were his only aim.

But he has also a social aim. The Master's call to Galilee was that it should turn, in a "mass movement," to the prophetic truths and personal conduct and attitudes which his teaching and his living sought to expound and apply. When the brief and tragic struggle was over, the exultant congregation of believers that met in the temple under the human lead of the apostles found themselves socially reborn. Approximately, they were that kingdom of God that their now exalted Lord had started out to establish. That such a social rebirth is both possible and real is witnessed by many a chapter in the story of Christ's cause.

Vast as may seem the gap between such a company and any we know, the creation and extension of this heavenly fellowship is the shining goal, the

inescapable social objective of the Christian teacher. He is set not for telling about it, nor for cultivating appreciation of its far-away glories, but for bringing it to pass. A social institution is furnished him—the church—whose official ideals and stated activities are all based on the premises of the Christian gospel. In the last chapter we shall consider how the Christian teacher's social lessons may be directed and combined for the upbuilding of a church life wherein Christ shall truly dwell.

V

BIBLE CHRISTIANITY

THE veteran Christian teacher, in following Chapter IV, must have noted with satisfaction how many of the traditional Sunday-school difficulties are under the new plans met and overcome. The more clearly the experience-lesson concept is seen and reduced to a working plan, the more satisfactory it promises to be both in operation and in result, for those who can enter into its spirit and master its technique.

Gains of the New Way.

Religion has a place in education, the educational leaders themselves being judges. The memorizing of creeds and catechisms belongs after the experience of meanings, not before. The children's future orthodoxy, desirable as that may be, forms no part of their teachers' present responsibility. The task of the Christian teacher is to lead them into strength, freedom, knowledge, and growth in the right direction. Lessons made out of life-situations will have in themselves the interest that life has for eager childhood and youth; we shall therefore no longer need "points of contact," much less rewards and marks. With a Christian democracy as our objective, the age-diversities that have hitherto seemed a bar to close

grading and good teaching now appear as calls to friendly coöperation, life-situations right in the class, through which to lead to happy character-building experiences of fellowship and service. Group-teaching by living through situations makes individual differences plainly appear.

But Where is the Bible?

Offsetting these advantages, however, looms one difficulty under these proposals that will seem to many serious indeed. What becomes of the Bible? These educational methods that undertake to make Sunday-school lessons out of home duties, playground squabbles, young folks' problems, and the issues of secular and business life, seem to have taken away the old teacher's Word of God, and he knows not where they have laid it. What satisfaction can be offered here?

For those genuinely concerned over this undeniably serious question some considerations are offered as to the place held by the Bible in the new educational plan. We shall see that it is needed not less but more, why it has not more effectively figured in recent schemes and courses for Christian teaching, and how the teacher who wants his teaching to manifest his love and reverence for the Bible may, when qualified, so teach without compromising the most advanced educational ideals.

The situation-lesson does not disparage the Bible. It simply changes the order of consideration, by beginning with what we have heretofore sought to reach as our end. It does put the Bible

on its merits as to whether it has anything to contribute to the discussion of the situation raised; but a believer in the Bible as the very Word of God should be glad to see it given a fair field and no favour. The present writer, out of forty years' experience in making Bible lessons, has no fears of the Book's failure to prove its value. He has come to feel that even this complex modern life of ours can reveal no moral situation on which this ancient volume has not something pertinent to say.

The situation-lesson, in fact, was a favorite method of Jesus. Sometimes he taught a Bible lesson, as on his visit to Nazareth, Luke 4: 16–30, or when he was explaining the relation of the new kingdom to the old law, Matthew, chapter 5. More often he simply talked about life. What he said is now Bible; but it was not Bible when he said it.

A belated traveler, tired and hungry, throws himself at midnight on the sacred hospitality of a friend. The friend, finding the larder empty, bangs on his neighbour's door and calls for three loaves. The sleepy householder, snugly tucked in with his children, will not get up.[1] There is a situation: what should the friend do? If the friend keeps up his knocking and calling, what will finally happen? If you are praying for a blessing, and God seems to be acting like that unwilling householder, what should you do?

There is the recorded substance of Jesus' lesson. What more does it need? He might have brought in Abraham's prayer for Sodom, or Hannah's for

[1] Luke 11: 5–13.

a son, or David's for his child's life, or Elijah's for a rainstorm to break the drought, or Nehemiah's for a chance to help Jerusalem. But he did not. Was he, or is any later Christian teacher, under obligation to do so, except as his judgment may indicate it to be wise?

For the Christian teacher, the Bible is not an end but a means. It was "written for our learning," not that we should revere and adore it as a holy thing, but that we should use it in the work of Christian education and as a means of Christian life. God has given man the Bible by a process of authorship and development so unusual and so intricate as well to warrant the Jewish and the Christian church alike in regarding its evident inspiration as divine. The text thus provided by God has down the long ages of vicissitude and persecution, "by his singular care and providence," been preserved with substantial fidelity to the days of printing, translation, and distribution to the world. The effects of such distribution, in the enlightenment of races and the establishment of national liberty, family integrity, and individual rights, have been profound. Regard for such a book in and of itself is thoroughly rational; and the effect of such regard in the main salutary and of educational value. But, like the brazen serpent of Hezekiah's day, worshiped as a relic of Moses,[1] the book may need at times to be wrested from the hands of its unthinking adulators in the interest of a higher reverence and a more effective use.

[1] Num. 21:8, 9; 2 Kings 18:4.

Bible Authority.

The Bible is an authoritative book. But Bible authority, for the Christian teacher, means the power the Bible has of reënforcing and establishing as a luminous verity some truth which its reader's own conscience has already been causing him dimly and uncertainly to feel. Augustine in his garden at Milan, troubled with a sense of sin and failure, heard a voice saying, " Take up and read "; and opening his roll at Romans 13: 13, 14 he read a long-familiar injunction that came now, salvation-laden, to his inmost soul. Luther, in the well-known story, as he mounted with weary knees and ever-increasing disillusion the Holy Stair, read with memory's eye the words, " The just shall live by faith "; and rising, a new man, he began his life as prophet of the Reformation. The experience of these famous Christians has been shared by millions whose lives have served the Kingdom but whose story of searching and finding has never been told.

The experience-lesson in Christianity seeks first to direct the pupils' thoughts to a real problem in their life, already encountered or soon to be met. The reality and desirableness of the need for a solution is first made certain and vivid; and then the possible solutions are one by one explored and their consequences seen. What others have found out in analogous situations is recalled, sometimes with a Bible story that brings in the part God plays in this as in all of life. When the right, the noble, and the happiness-promoting solution begins

to be clear, the Scriptural enunciation of the precept or principle involved seals the conclusion with the same finality and authority that spoke to Augustine and Luther. To rise then and do whatever conscience commands is the obvious and should be the customary outcome.[1]

A Source of Experience.

In addition to this demonstrated power of the Bible to find the soul, through a revelation of self and an unanswerable manifestation of spiritual authority, it has a unique value to the Christian teacher as a source-book for narratives, thoughts, and experiences of men and women to whom God was real. These characters lived in an age when God's direct action was seen in much that Christians now attribute to him through the operation of understood natural forces. That he works by law need make his agency none the less real. To relate the lives and experiences of these men of old to present-day class situations brings a tonic sense of God's actuality into an age that finds it hard to hold its faith in God at all.

Does God answer prayer when called on for power to meet a great emergency? With such a question a Sunday-school lesson might begin. In discussing it the Christian teacher might help the class to see that what looks like a minor issue may

[1] For a clear statement of the steps of the experience-lesson, as contrasted with the "five formal steps" of the Herbartian information-lesson, see Bower, *The Curriculum of Religious Education*, ch. 14, especially pp. 212–215. See also in Chapter VI, p. 96, below.

be great with reference to the life of him who faces it, that only by nobly meeting the daily emergencies can strength be gathered for the day of mighty battle, and that God's promises of help apply when we are enlisted in his cause. Some experiences within this field the pupils may be able themselves to recall. To inspire purpose and lead to the meeting of some real challenge, then or later, borrowed experience should be added to the lesson. Some of this, if it can be found, may wisely come from the Bible.

Among many available illustrations of experience in meeting this situation, one may be taken from that of the evangelist " Billy " Sunday. According to his story, soon after his conversion as a professional baseball player he found himself in the field, with the bases full and a " fly " coming that was almost impossible to reach, but that he felt he simply had to catch, not merely for his team's sake but to prove that his new-found religion had not spoiled his power to play baseball. " Now, God," he prayed, as he ran to the indicated spot and prepared for a high jump and a long reach, " you've got to help me get that ball! " God was his " refuge and strength, a very present help " to him then, as to the psalmist of old. " Oh, yes, I got it," added the preacher.

A modern scene indeed. Can we find a Bible parallel? Certainly. Precisely that experience of God's sufficient help in an instant of supreme endeavour for his cause, with a crowded grand stand before whom God must be glorified, came to God's

earlier athlete Samson. To force apart the central pillars of Dagon's temple, and to give one's life in Jehovah's cause, was a double victory; and again the story shows how its hero counted on God's power to help him win.

Discussing the generalized situation in the light of these and other stories, not forgetting the attitude so nobly voiced in Psalm 46, the leader may encourage the class to work out these findings:

a. The troubles we meet every day, and the scrapes we get into, are practice for the day of the big game.

b. If we count on God to help us, we must play for him.

c. When the time comes to do what cannot be done but must be done for God's sake, we must go at it for all we are worth and ask God for the power to win.

The assignment will then develop as the class determines on how these principles are to be tried out in the life of the coming week. Later, a lesson may illustrate how God's help sometimes takes the form of defeat or sorrow, like Israel's bondage in Egypt, leading to greater spiritual victory.

This sketchy illustration of how a situation-lesson can make use of the Bible represents of course one among many types, differing both as to the kind of life-situation dealt with and as to the Bible material found and used. The reader will note two distinct Bible values employed, the incident-value of the Samson story and the generalization-value of the text, Psalm 46: 1. Not as final say on the matter is this text quoted, for such authority is

open to repudiation, but rather as the matured experience of one who, for himself and his people, has found God truly their " refuge and strength, a very present help in trouble," even in disaster. When such testimony is thrown open for free cross-examination and comparison with personal experience, the sway of its spiritual authority begins.

The Authority of Jesus' Words.

If the Christian teacher, for the sake of greater teaching power, decides thus to waive for his Bible texts as used in class any external authority, resting their truth solely on their validity as pertinent experience, may he extend this waiver to cover the teachings of Jesus and other words that come with a personal rather than a literary sanction? Again, it will be noticed, the issue is not what authority such words actually have, but simply what recognition or assertion of authority will give to such words their greatest possible teaching power.

On the principles of modern education there can be to this question but one answer. This is an age not of dogma but of science. The teacher is free to acknowledge in Jesus what authority he will. When he examines his soul he will find that what he believes and holds about Jesus is based not on his inherited faith, for that can be outgrown, nor on the voice of the church in council, for that might err, nor on the words of Scripture, for they may be and often have been misunderstood and misapplied, but on the power of the Christ, as presented to him by family and church and Scripture

to " speak to his condition." The Christian knows whom he has believed. His faith is an experience. Others cannot impose it upon him, nor can he impose it upon anyone else. If he would lead his pupils into like experience of Jesus' authority, he must guard their freedom as he cherishes his own.

We might also echo Peter's advice not to " put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear." [1] The Sermon on the Mount is part of Jesus' direct teaching. Its language is lucid, its philosophy is self-consistent, and its cases, taken from the pulsing life of contemporary Galilee, can be translated into modern instances by anyone who is minded to learn the Master's will. How can any attitude but that of cynicism and lawlessness arise from the presentation of Jesus as the lawgiver of Christianity, whose commands must be accepted whether the soul responds to them or not? Has the church so received them in its dealings with worship, benevolence, property rights, earthly treasure, or war? How then can a teacher in its school consistently impose them on the church's children?

The dilemmas created by the concept of external authority inherent in Jesus' teaching must be settled by each for himself; but whatever stand one may take, it is manifestly poor pedagogy to invoke that concept as a sanction giving weight to that or any other teaching in class. Nor is it needed. The words of our Lord, as of prophets, psalmists, and apostles, justify themselves.

[1] Acts 15: 10.

How Find the Bible Lesson?

A practical problem now confronts us. In what way is the Christian teacher to receive the Bible material needed for the guiding and enriching of his pupils' experience? Under this reversal of order, by which one begins with the application and works down to the text, a lesson course can no longer conveniently consist of a series of Bible passages with titles, golden texts, and other hints of applications to be derived therefrom. The lesson starts not from the Bible but from the child. The lesson-making body may plan a series of correctly visioned life-situations applicable to the real lives and circumstances of some typical group of pupils of a certain age and available in leading these pupils toward some goal in character. From these may be arranged a group of lessons, to be developed by some competent lesson-maker into suggestive teaching plans. In these plans may be incorporated suggestions of Bible and other material to be used by the teacher as it may fit his need. But if this teacher's class should need a different plan, calling for other material, how then shall his Bible selections be found?

Obviously, no printed lesson plan, however wisely written and richly fortified with alternatives, can henceforth hope to be for the Sunday-school teacher much more than a good point of departure. Some materials can be furnished with the plan; but he must study and live with his class and work out a lesson of his own, which may call for materials quite other than those selected for him. If the

new lessons are to use the Bible as they should, their teachers must be well equipped Bible students. The church must train its teachers in knowledge of the Bible, or see its God-given textbook of religion superseded by material drawn from other and more familiar sources.

The traditional lesson-help for the teacher is essentially a crutch. It undertakes not merely to supply the materials of a course, as any textbook should, but to show the teacher how to make use of them. Only in rare cases is the plan devised by the lesson-writer the best available way to deal, on the assigned topic, with this particular group at this particular stage of their living. Even on the old material-centered basis it was usually more honoured in the breach than in the observance. But the American Sunday-school teacher has learned to depend on it. Under the Bible-assignment type of lessons, also, he had no need to be a general Bible student; and the advent of situation-lessons for which he must work out for himself the appropriate Bible material finds him unprepared, even where he has been a teacher of the Bible for many years.

With the teacher's needed training for the planning of situation-lessons we are not just now concerned. But the shift in method required by the new ideals makes it highly desirable, if not necessary, that the teachers of the middle and higher grades in the Sunday school, at least, shall so know their Bibles that its teaching riches shall be to them available. Happy—and rather unusual—the

teacher of whom this is true! This need seems disconcerting: it may even cause some of the educational pilgrims to turn back. But why lose heart? The Bible lies open before us: he who draws its water for others will surely be watered himself. Let us see what this newly emphasized requirement entails.

A Course of Bible Study.

Every Christian teacher, not only in the Sunday school but in other forms of church-school service and in the home, will henceforth need, for maximum power, a body of Bible knowledge which may be classified thus:

a. A wide familiarity with the Bible as narrative and biographical material. This will include not only the stories which have become familiar, and the narratives suitable for class reading, but out-of-the-way bits found sometimes in connection with what seems unattractive or unusable material, or whose significance it requires scholarship to perceive and explain.

b. Some knowledge of Bible geography and customs, lending to lives and stories vigour, background, detail, meaning, and interrelation.

c. Historical and geographical lists and outlines, to be fixed in memory as an aid to the mind in organizing and placing the various bodies of generally remembered material so that their contents can be thought of, located, and used whenever needed.

d. Habituation and experience in the devotional use of the Bible, through which passages and texts acquire experimental meaning as the expression of conscience, law, faith, assurance, and communion. By the same process many Bible personalities acquire a sym-

bolic character as representative of some trait essential to godliness or needing to be especially shunned. The words of the Bible thus become more and more the language of the teacher's soul.

The further one progresses in the first three of these lines of study, the richer and wiser can he be in the results of the fourth.

e. Familiarity with the concordance, the Bible dictionary, the textbook of Bible history, and other helps to the free and intelligent use of the Bible, with skill and ease in the use of them, and possession of those most often needed.

f. Bible appreciation, through studies planned to guide a group of teachers into fuller realization of the literary and historical values of the Bible by means of textbook study, conference, and expression of individual judgment.

g. Knowledge of the history of the Bible text and how it has come down to us, leading to clearer views of its meaning, appreciations of its unique religious value, and motives for seeking to establish it in the hearts of the new generation.

These suggested items of an ideal Bible repertory for the Christian teacher will naturally strike such teachers with varying force of appeal. Some are out of reach except as the churches through their general agencies supply the ways and means. Others await such pastoral enterprise as was shown by the young Methodist preacher John H. Vincent, when in 1855,[1] at Irvington, New Jersey, he organized in his congregation a "Palestine Class" and began that leadership of normal Sunday-school

[1] For this date, see Vincent, *Sunday School Institutes and Normal Classes* (1872), p. 133.

teaching out of which by close sequence grew the American Sunday-school institute movement, the technique of Sunday-school Bible lesson-help construction, the uniform lesson system, Chautauqua, and the later teacher-training movement. But the ordinary Christian teacher, working alone, can with diligence and prayer cover the larger and more significant features of the Bible study here suggested.

A felt want, impelling to self-directed study, is as potent a factor for the pupil's teacher as for the pupil himself. The new call gives the book a new meaning. How many hours of Bible reading and meditation under parental injunction, the terms of some pledge, or a sense of duty, have been spent, only to leave the teacher now helpless in the face of class or conversational need! Vague recollections, texts superficially applied without regard to what they really mean, a sense of having once read in the Bible something on that line, will not make the book ours to use. The reason why years of so-called Bible study in Sunday school often count for so little is not because the study was "piecemeal," but because the Lesson Committee or other selecting body always led the way. Our helpers have been our undoing. Who can now find his way around the neighbouring country if someone else has always driven his car?

From henceforth, then, let the Christian teacher determine that the Bible he uses with his pupils in class or club or camp or by the fireside shall be his very own. Setting apart some definite time

each week or each day, let him read rapidly, in search of available life-lessons, to be marked in the margin and listed in his notebook. Let him devise special marks for passages worthy of class use, or expressive of the writer's experience of God or humanity, to be reserved for his own prayerful consideration in some quiet time. Let him from time to time review his progress, testing his power to recall material and to relate one personality or selection or narrative to another. Let him seek also to make practical use of whatever he finds of interest and value. What we teach is what we learn.

In gaining the power to range at will through the whole body of Bible material in search of something to fit a particular need, charts and lists, firmly memorized, will be found refreshingly helpful. The umbrella's silk may be fair and its handle dainty; but the wise user is concerned also over the ribs. The simplest of these for the Bible student is the list of names of the books, with their relative order so well fixed that no fumbling to find a reference is ever necessary. Then may come a table of the periods of Bible history—the age of the patriarchs, the stay in Egypt, the migration to Canaan, the times of conquest and settlement, the kingdom of all Israel, the rival kingdoms of Israel and Judah, the kingdom of Judah alone, the time of exile, and the province of Judah under Persian, Greek, native, and Roman rulers; the period of Jesus' life; the early apostolic ministry; the work of Paul; the continuation of church extension and

New Testament development to the end of the first century. The task of working out and enriching such a table will clarify and orient the Bible for a student as no mere consulting of authorities can possibly do.

For the tangled mass of precious but largely unworked materials in the books of the prophets a key can be formed by working out a comparative table of the kings of Israel and Judah. Beginning with First Samuel, if the student will search rapidly through to the end of Second Kings, he can in two or three evenings set these sometimes confusingly similar names over against each other, as the prophetic writer has done, and can add the names of the contemporary conquerors and prophets and the noteworthy events. No crossword puzzle could equal such a task in fascination, once the end of such study is seen. A Bible dictionary will give all necessary elucidating information. Afterwards, when one reads his Amos or his Habakkuk, he can appreciate the contemporary references and think of the author as a man of his time. Following such a study the re-reading of the Book of Jeremiah will be found particularly rewarding. Exact study of New Testament backgrounds, with the working out of a memory-key, will enrich the epistles in similar degree.

The Bible is the Christian teacher's textbook of religion. Its value comes not from what the teacher's favourite expositor and commentator says it means, but from what it tells him for itself. The old methods used the Bible much, but ineffectively.

By the newer methods the teacher who has prepared himself to do so can use it more, and with far greater power. How much of it shall go into the new experience-lesson curriculum depends on the teacher, and on the church that fits him for his task.

VI

PROJECT CHRISTIANITY

THE project principle in education, widely heralded, variously interpreted, extensively misunderstood, occasionally attacked, and by some teachers successfully and progressively applied, is now fairly well established as fundamental in the modern reconstruction of general education.

Beginnings have been made in the application of project teaching to the teaching of Christianity. Desirous of utilizing all new methods to the full, the Christian teacher wants to know what project teaching is, what changes it entails in current method, what it undertakes to do, how far it fits the teaching of Christianity, and how he may proceed to use it.

What Is Project Teaching?

First, then, what is it? Project teaching, so far as it can be called a method, may be defined as that method of teaching which leads through a prepared situation, under the stimulus of a felt want, to an understood experience.

There must first be something to do, in actual life or in the life of imagination. This something-to-do must call to the pupils as something they see the need and desirability of doing and therefore

want to do. It must however be so hard to do that as they attempt it they will find themselves blocked and be compelled to think out one problem after another, falling back on the teacher, books, visits, experiments, and other sources of wisdom, and constructing materials of their own devising for meeting difficulties as they occur.

As the way through the situation grows clearer and the obstacles are one by one overcome, experience is secured; while new problems emerge and new situations confront, beckoning to further effort and greater progress later. If the results of having met this situation in this way satisfy and reward the strugglers, they will henceforth, in all probability, meet like situations in a like way; and they will know how to do so without the teacher's help.

The product of such lessons, as we see, is knowledge. What we have found out for ourselves we know. So valuable do we feel this experience-gained knowledge to be that we hasten to hand it out to our friends as advice and to write it in a book for others to profit by. Stored-up knowledge is called learning. It has many uses. One of its most common uses has been as material for lessons to be taught to children. The " dear-bought wisdom " gathered by the parent through his experiences in childhood and youth reappears in the solemn injunctions he gives to his own children. As we now see, however, the only way for learning and wisdom to become knowledge and so enter the pupil's personality is through some process that

will take it up again into experience, imaginatively live it through, and so once more make it real.

The situation-lesson, already discussed and illustrated,[1] is one of the methods by which project teaching works. The idea of a lesson, however, must not be taken from the reader's image of a Sunday's task with class, Bible, and quarterly, nor yet from that of the teacher whose morning's work is in history and long division. The child's life is full of situations which he must somehow face, usually alone. In Sunday school a fine situation-lesson may be set for the class by the superintendent's call for prompt attendance, or the assignment of a new pupil, or a scuffle in the corridor. On the other hand the whole of a project reaching from October to Christmas may constitute one situation-lesson, with other situation-lessons developing within it as the project proceeds.

Neither project teaching nor the knowledge to which it leads is an end in itself. The end is growth, more education, larger and higher living. The Christian teacher seeks to guide and control conduct in the direction of that ideal life we see in Jesus. Conduct here includes all acts of life, thoughts and words no less than deeds. All knowledge is a control of conduct in some direction, for better or worse. Such control is not an outer regimentation through mere habits, precepts, and prohibitions, but the planting of an inner urge, desire, and vision. Not servitude but freedom is the goal. As the process of true Christian teaching advances,

[1] Ch. I, pp. 15, 16; Ch. IV, pp. 60, 70–72; Ch. V.

the pupil is successively freed from control by parents, teachers, the church, and all other earthly masters of his spirit, till, with Paul, he can proudly call himself the slave of Christ alone.

The Place of Memory Drills.

In order that knowledge may control conduct not merely as acquired but on to the end of life and without dependence on present circumstances of protection, guidance, teaching, and suggestion, it must not only be gathered through experience but organized under heads that will suggest their respective contents and enable kindred knowledge to be easily recalled. Otherwise it will become mere learning, soon to be forgotten. In other words, it will be lost in the vast library of the subconscious memory, recallable only as some chance association may pull it to the surface, and useless for the winning of victory over life-situations as they occur. Much of the untrained Christian teacher's Bible knowledge, as was pointed out in Chapter V, is of this sort.

The project principle of teaching seems at first sight to offer no place either for the hard work of memory drills on the " dry bones " of any study or for the logical organization of subject-matter out of which the skeleton of the material must grow. So vital is the need for these usually unpalatable features of formal education that critics of the philosophy, hastily assuming the omission of them, and having observed how often project-teachers did omit them, have raised the cry of " soft pedagogy "

and praised the days of the birch-rod and the lessons that "got somewhere."

If project teaching is a method, this criticism is fair. But when it is realized that the name stands for a philosophy of education that must find whatever methods will help it to attain its ideals, the absurdity of the objection is apparent. If the teacher's objective includes for the class the attaining of knowledge that needs organizing and classification for proper use, the organizing of it will form part of his project. If it calls for memorized lists and sequences of names and headings to make it safely retainable and easily recallable, the class may be led up to the working out of such lists as a further part of the project; and the motivation of the whole will carry with it whatever drills may prove needful to lodge them in memory. The more mature and competent the class, the more independent should it be left of ready-made organization and formularies and allowed to work out its own.

To bring these necessary pieces of classification and drill-matter into the bright swing of a joyous project is not easy. To enforce them by authority or bid for them by marks and other forms of external motivation is to deny the project principle, drop back into the old ways, and ignore the eternal difference between knowledge and learning. In some way they must be seen by the pupils as tasks—hard tasks, it may be—necessarily involved in the attainment of a satisfaction toward which the class is on its way. Then the glamour of antic-

ipated victory will envelop the drill; and the class, instead of making objection or listlessly droning through, will be impatient to attack the task and make its difficulties yield.

Professor W. C. Bower has used in his educational lectures an illustration which may help to make this clear. The small boy who sees ahead of him the joy of a day's fishing would count this a hard world if he were condemned to an hour's weeding in his mother's flower-garden. But with his thoughts on those expected captures from the stream he will rise at six, hunt for an empty can, and spend an equal time in the oozy ground behind the barn, digging for bait. Does he really enjoy gathering worms? Surely, if he sees it as a necessary step on the way to a day's fishing! It is not merely that he has it to do. An hour's stipulated weeding would be groaned over; but worm-digging is part of fish-catching, and as such he loves it. So may the normal or even the junior class be led to rejoice over their lists of Bible books, or name-lists that include such terrors as Jehoshaphat, Zerubbabel, and Tiglath-pileser.

For the adult Christian teacher in training, for other studious adults, and for young people interested in developing for future use their own bodies of academic learning, the devising and constructing of these lists, schedules, tables, and mnemonic sequences, with the preliminary classifications required, forms itself an admirable project, capable when wisely presented of arousing the full interest of a class, first in clear analysis of what

lists they need and what these should cover, then in painstaking research to find and verify the facts, and then in choosing terms, arrangements, and visible forms of presentation. The list complete, drills to fix it in mind will seem rational and welcome, as steps to the anticipated power of ranging freely through the riches thus put at memory's disposal.

Hymns and Bible gems rich in religious words and attitude-suggestion may be memorized in projects for gift-book illumination, worship services, pageants, and club and festival exercise programs.

Project Teaching Fits Christianity.

Granting that the principle of project teaching may be adapted to the studies of general education, what connection has it with the teaching of Christianity? Is not the subject-matter here so essentially different from that of the secular teacher that a different educational principle may be called for?

Let us look at Christianity again.

God loved the world. God so loved the world of men that he had made, sinners though they were, that he set out to save them. To this end he called Abraham, multiplied his seed, gave Israel a land and a law, raised up for them a king, sent them his prophets, chastened them through exile, taught them to love his law and his house, and in due time sent them his only Son. With equal purpose he raised up other races and kingdoms, that they too might play in the great drama their appointed parts. Since the earthly work of Jesus he

has, in the person of the Holy Spirit, shown the things of Christ to the apostles and their successors; and he has continued his providential oversight of the world and of his servants' labours, till his project has reached the stage we behold to-day.

Such is Christianity's view of the world as the subject of God's dealings. Philosophy and science challenge its objective reality. They do this, however, no more to-day than they did when the core and pivot of the plan was " unto Jews a stumbling-block, and unto Gentiles foolishness." Man's mind, as Kant showed, is incapable of pure reasoning; it can think only under its own categories. It therefore thinks of God relatively and with the use of figure. Science is forever disproving the flatness of the earth, and the earth-centered conception of the solar system, and the catastrophic theory of geology, and creationism in biology, and faculty psychology, and other pin-holds of faith, and saying, " Where is now their God? " But " he that dwelleth in the secret place of the Most High " will calmly shift his pins to other and firmer bases and go on believing.

Religion as conceived by the Christian may thus be interpreted as faith in the proposition that the universe is the project of a loving God. This project, like every other, is built up of included projects in a practically infinite series, each directed toward some problem implicit in the larger project of which it forms a part. Christianity is thus a project, contributing its part to God's age-long project for making and redeeming the world. It is

itself divisible into various included projects; and these again divide, until we reach the most trivial occurrence in nature and the lightest word of man that can in any way be related to the progress of the redemption of the world through the power of Christ.

As man looks at God working on his project, some occurrences seem negative, giving no evidence of purpose and making no observable change in the course of events leading on to the accomplishment of his will. Others seem to oppose and thwart its progress. Others again seem so highly significant that apart from their agency the cause could not have prevailed. All these judgments on God's dealings, we know, are but the workings of our finite and fallible intelligence. The realities are safe with him.

Every man's life, therefore, is really what Horace Bushnell called it—a plan of God. It forms one of the minor projects of the vast design. Every church is a project in the realizing of the kingdom of God. Missions, philanthropies, educational enterprises, undertaken in Jesus' name, are projects in Christianity. To be a Christian is to join Jesus in putting God's project through.

Christianity therefore is itself the curriculum for the teaching of Christianity. The class learns its Christian lessons as it takes up, one after another, pieces of Christianity to do. The more it thus lives out the life-ways set it by the Master Teacher, the more it will get its Christian education. Its group life will reproduce the life of the

kingdom; and its individual members will advance "in wisdom and stature, and in favour with God and men."

Yes, the project principle is adapted to the teaching of Christianity. How to adapt the teachers to the use of it, and how to lift their conceptions of what it is they have to teach, are the two most challenging problems now facing the church of Christ.

The Project Teacher at Work.

What project teaching looks like in actual operation is graphically told by Dorothy Dickinson Barbour, M. A., professor of religious education at Peking University, Peking, China.[1] The story, of course, represents but one of a thousand possible types of method by which the principle may be put into operation:

It was in this way that an untrained teacher, of very little experience, led her class. They were eight-year-old children, and they met in the damp cellar of a tiny church. The half-dozen ragged little girls answered "Yes, ma'am," whenever they were spoken to. They had no ideas as to what they wished to learn or do; but when the teacher suggested the possibilities for which she had prepared, they decided to do something for the children in the orthopedic hospital.

During the week the whole class visited the hospital. They found the children with every physical care, but with nothing to amuse them as they lay week after

[1] From *Thy Kingdom Come,* the official book of the Tenth World's Sunday-school Convention at Los Angeles, California, July 11–18, 1928, pp. 145–147. Used by permission.

week in their plaster casts. The following Sunday suggestions were offered.

"Let's give them flowers. When people are sick you send 'em flowers."

"Where'll we get the money?"

One little girl thought of stories.

"But how will we get there to tell them?"

"We don't know any."

The teacher kept them thinking, until they decided that each should write and illustrate a book of stories which the teacher should first tell them.

"And let's begin by stories about being cheerful," volunteered one. "When you are sick it's awfully hard to be cheerful."

And so the teacher hunted stories and brought suitable pictures for each, and the children laboriously wrote them out and illustrated them, not only with the official pictures but with their own drawings, and with advertisements cut from the Sunday newspapers "borrowed all up and down our stair." Some of the stories were from the Bible, and some were about modern children—selected on the basis of their value to children bedridden for weary months.

The very first day, when ideas were few, they wanted to ask the Heavenly Father to show them what to do. From then on, the need of his help was frequently felt.

When one child was absent the others helped to make up her book, lest a sick child should miss something. When the Sunday hour proved too short, a week-day afternoon was added, under an associate teacher, because the regular teacher was employed at that time. The class collection went for the notebooks, pencils, and other materials which they used.

On the last day one small girl presented each member of the class with a coloured Raphael Madonna to paste on her cover. The teacher remembered the child's mother, who had been hanging out of the window of the family's only room, dressed in a wrapper and with

her hair streaming. " Where *did* you get all the money for those lovely pictures? " she asked in some alarm. " They must have cost a lot."

" Yes, they were ten cents apiece. But ever since we began making these books I've saved the pennies Ma gives me for candy and the nickels Pa gives me Saturday for the movies, and my sister she helped me; and I got just enough for each book."

On this story the narrator thus comments:

What the class had learned in this one piece of work included quite as much Bible as in the old " lessons." But in addition they had developed from their discussion of the needs and feelings of the hospital children a new desire to help sick people and to be plucky when sick themselves; they had actually practiced helping sick people both at the hospital and in their own homes; they had worked together in mutual helpfulness; they had made sacrifices to give their money for an understood need; and they had had their first experience of finding what in themselves and in their surroundings needed changing, and in making those changes. The class, in other words, was conducted on the project principle.

Ways and Means.

Realizing that the project principle is not a method, still less a body of material and equipment, and least of all a new lesson-course, Christian teachers and their leaders who accept the principle are naturally impatient to see it established in the church school.

Into the school of the home this old and new philosophy can come as fast as parents can be given its viewpoint, shown its contrasts, cautioned

against its limitations and excesses, familiarized with a few of the devices which experience has approved as means for reaching its goals, and set to work experimenting. Even in the home, as matters stand, faith, ingenuity, and patience will be called for. The old-fashioned home life, with its wealth of project-matter in farm and woodshed, cellar and kitchen and garden, household life, evening lamplight circle, and constant mutual service, is hard to live in that steam-heated, factory-served, electricity-run, radio-entertained, vacation-deserted place we still call home. The true home, nevertheless, is an imperishable institution. An enlightened and determined home-maker can still, with God's grace and a vision, set up for the children that school that so vastly exceeds in educational power the best that state or church can rear.[1]

When however the teacher who would henceforth teach by projects essays to bring his new vision and repertory of methods into the Sunday school, or even, in some cases, into the church school of a relatively progressive parish, he meets difficulties. Equipment has been planned to facilitate work organized under a different principle. Long-established customs and rules limit his freedom. The inveterate thought-forms of leaders, officials, and parents stand in the way. Some of the most hopeful of his early experiments may fail. When most encouraged at his pupils' progress in initiative, enthusiasm, mutual helpfulness, and ca-

[1] Pestalozzi, *Leonard and Gertrude*. See further on this topic in Ch. VIII, pp. 144–147.

pacity for self-criticism, objectors will coldly point to broken regulations, lack of system, irregularities in conduct, interference with the school's plan of systematic giving, and general unsettlement of the *status quo*. The builder of this tower must not fail to count the cost.

For every step of the way the project teacher will be an experimenter. No one ever before bid for the constructive interest of a group like this group, got from them just this response, or led them over such a way as they will find to the goals that will this time be the outcome. The teacher's past training has made him a motorman, driving forward on a well-laid track. Now, reaching the rail-head, he must find his way through the bush, with hardly a trail to guide. His "lesson committee" will henceforth be his group of pupils, his assignment the next hard life-situation he sees them facing, his plan what he can foresee of the ways by which they can be led to meet it and win. The riches of Peru are before him; but it will take the courage of Pizarro to rally the needed comrades for the expedition.[1]

Nor can this intrepid explorer fall back to any great extent on what others before him have learned as to the way. Project teaching in any of its forms, as worked out by progressive educational leaders, is still highly experimental. Such applications of the principle as the Montessori system, the Dalton plan of contract-assignments, and the

[1] See the fine story in Prescott, *Conquest of Peru,* Bk. II, ch. 4.

honours system in colleges, have developed an interesting literature; and numerous expositors and reporters of experience have told what the idea means to them. But the handy manual that will tell the Sunday-school teacher just how to carry on in his class or department a genuine course of project teaching is not likely soon to appear.

Much help indeed can be given to the teacher through researches to ascertain the characteristic life-situations of children of the various ages in industrial, rural, urban, and other types of community life. Some life-situations, like the need to work for health, are universal; others are nearly so. By planning series of lessons in the light of these findings the project-teacher can be given much help; and the International Lesson Committee, now the International Educational Commission, with the denominational publishing houses, has been so engaged for some years. But notwithstanding the best that can thus be done to guide the project teacher, the need for originality, enterprise, and care in avoidance of the effort to impart knowledge that is not gained by the pupils' experience, will still remain.

There are indeed ways of making a compromise between true project teaching that seeks only growth in personality and the realization of a character-ideal, and that Herbartian effort after the effective imparting of information and new truth which so greatly improved on what it superseded, and which has for half a century and more shaped the work of the school. There is no need to dis-

credit such compromises. Any teacher of Christianity is free to follow their methods and utilize their helps if he will.

It is possible, for instance, to plan a set of lessons embodying assigned material, or even to take some standard Bible lesson course, provide for each lesson or lesson-group one or more "expressive activities," and call these activities projects. They will as projects carry over into knowledge whatever experience they induce; but whether this knowledge will have aught to do with the learning that formed the material of the assigned lesson will remain to be shown. To the demand for project teaching in the Sunday school various responses of this sort have been made, some of which the Christian teacher may find to be of much value. But they should be recognized for what they are.

Or, with Professor C. M. McMurry,[1] a distinguished Herbartian, the teacher can take a body of information deemed of value, such as the geography of North America, organize it under the form of a great project like American colonization or the settlement of the West, enlist initial interest through stories of explorers and covered-wagon pioneers, and thus start the class in a project of following the historical project to its completion in the present state of the land. Any desired and approved body of Biblical or ecclesiastical material might be handled in this way. How far it would elicit whole-hearted individual response, or keep

[1] *Teaching by Projects.*

the group continuously thinking and planning, or integrate them in a conscious fellowship of endeavour and train in social living, or cause remembered acquisitions to be knowledge rather than learning, or establish effective conduct-controls, the reader himself may judge.

How then shall the project teacher know what to teach? If he is no longer to follow the track of a lesson-course, and cannot even rely on the ready-made methods and plans of a manual, what shall fix his ends? The good shepherd does not drive his sheep; but neither does he suffer them to wander: he leads them. He must therefore know where, if not how, they are to go. The explorer may follow no trail; but he knows well what he is after. Is it true that henceforth the dear children are to choose their own lessons, so that their wills may be left perfectly free? Or is that only one more of the false charges that educational heretics have had to bear?

This question will be faced in the next chapter.

VII

FORMING CHRISTIAN CHARACTER

THE project on which reader and author are here jointly engaged is to see how to teach Christianity. Like every good project, this has led up to one problem after another, each of which has been attacked with serious endeavour. Now we face the need of adequate aims to guide the newly liberated enterprise of the Christian project teacher. Is he drifting or voyaging? If the latter, whither should he steer?

Finding the Aim.

The answer seems simple enough. The end of all teaching is character. The end of Christian teaching, therefore, is Christian character. The Christian teacher should steer every one of his projects by this rule.

Is it so simple? What is character?

Extensive studies have in recent years been made in the problems relating to the training of character; and the further the investigators have gone the more complex and puzzling they have found the subject to be. Critical scientific research has found that to measure progress in character-training is difficult though not altogether impossible; and a beginning has been made in the devel-

opment of instruments capable of establishing the fact and rate of such progress as to specific traits.[1] But as to what character is, how it grows, and how in any given direction it may be purposefully formed, the educational world is eagerly inquiring, with every evidence indicating that it has much yet to learn.

What Is Character?

" Mother," asked a little child, " where does the light go when it goes out? " A moment ago something was there; now it has disappeared. The answer, of course, is that flame is not a thing but a phenomenon, as indeed we now know even solid matter to be. The flame is a visible process, the rushing together of gaseous elements, liberating a heat that causes the molecules thus combined to glow. Character, in much the same way, is not a thing but a phenomenon of personality. It is our convenient name for that stream of visible conduct which proceeds from the inner life of a person, group, institution, or nation, exhibiting as it flows certain recurrences of conduct, whose regularity indicates the existence of some unseen force of control.

These recurrences are of all degrees of probability. Sometimes a man's conduct in response to a given situation is absolutely uncertain; in other cases one who knows the man can predict with practical certainty what his response will be. The inspector from Scotland Yard viewing the

[1] Hartshorne and May, *Studies in Deceit* (1928).

scene of a safe-breaking, or an art critic a disputed painting, can sometimes identify the agent of the work from his character as exhibited therein.

Units of character are called characteristics. A characteristic is simply an observed recurrence of the same conduct in a given situation. When a certain man is speaking he frequently adjusts his glasses. When he has an appointment he is usually a few minutes late. When he has something to buy he drives a hard bargain. Such examples can be carried into every field of human conduct, from the most trifling reflexes to the most impressive features of a great man's personality. In every case what we can see and measure is the recurrent conduct; what we feel obliged to infer is the existence of something unseen but established somewhere in the subject's personality that controls his conduct in a certain direction whenever the external situation brings it into play.

Character may thus be defined as a particular combination of characteristics. Each of these character-units will have also its specific value, depending on the observed likelihood of the particular conduct to recur when the situation is faced. By listing these situations and the types of possible conduct in them, and positing a series of values for each, like plus two, plus one, zero, minus one, minus two, it becomes possible to chart a given character and reach a mathematical index of personality value, which may be either general or with reference to the needs of some industry or service. Large use is made of this method in the

personnel departments of industrial plants; and it is also used by Christian leaders of youth in determining the elements of character needing to be brought up to balance other elements already strong. The camp leader carefully interviews his recruit, watches his performance during the camp period, gives him his earned letters, R for religious, M for mental, S for social, P for physical rating according to the accepted age-standard, and writes him a prescription in terms of training, reading, and service, for the letter-standards he has failed to make this year.

Christian Character.

The combination of characteristics, each with its proper value, which can be derived from the recorded life of Jesus, his teachings, and the elaboration of these in the New Testament writings, constitutes what we seek to distinguish as Christian character. When a Jew or a Hindu exhibits a characteristic belonging to this combination, he evinces Christian character to that extent; just as the Samaritan showed the characteristic of Jewish character that the priest and the Levite ought to have shown but did not. Not by labels or by professions of faith are we to know men, but by fruits.

Character as Conduct Under Control.

A characteristic, as we see, is the recurrence of specific conduct under evident inner control. What constitute these controls, and how have they been established?

Educational psychology studies man in order to determine what part of his vast body of conduct-controls is established in the physical structure (including the nervous system) that was determined for him at birth, and what part is or can be contributed by education.[1] Investigations in this field have tended greatly to enlarge the proportion of control which must be classed as inherited and therefore beyond the reach of educational modification.[2]

Physiological psychology further answers our question with its account of the structural changes that take place in the central nervous system whenever the stimulus of a sensation or a remembered idea carries over into the response of an act. What man does once he finds it easier to do again. What he finds satisfactory he will probably repeat. So arises habit; and habit has to do with every corner of being, with our moral nature, our religious emotions, and our modes of thinking no less than our gait and speech. The Christian teacher may well read William James's great sermon on habit,[3] pondering its lessons both for his pupils and for himself.

Something is thus known as to the structure of bone and muscle and gland and nerve and brain-tissue that constitute man's inherited life-mecha-

[1] E. L. Thorndike, *Educational Psychology,* Briefer Course (1914), Pt. I.

[2] In conversation (1928), Dr. Thorndike estimated this ineducable portion of man's nature as constituting four-fifths of the whole.

[3] *Psychology,* Briefer Course (1892), ch. 10.

nism, and as to the physical processes by which this inherited nature is modified by education. The behaviourists are working with zeal to establish experimentally their pronouncement that these mechanistic facts and processes are all that there is to man. But notwithstanding their many and welcome additions to the body of ascertained fact, a large area of man's mental life, observed by conscious introspection and inferred from conduct, can still be abolished only by a process of dogmatic denial which is the antithesis of science.

Control and Freedom.

Of all the testimonies of consciousness, the clearest is that of the freedom of the will. Whatever may constitute the controls of conduct, and however fixed the pattern of such control may seem to be, he whose conduct is thus controlled nevertheless feels himself at all times absolutely free. As was remarked in Chapter VI,[1] the principle of control is inside the will and forms part of the man himself: it is altogether different from external compulsion, or from guidance consciously received. Not even internally does the control compel: it suggests; and its force may be overcome by some adverse suggestion.

Consciousness tells nothing about how these controls came to be established, nor does it reveal the fact of their present influence. As to each situation in which they operate, man is undoubtedly both free and responsible; for he may reject their

[1] Pages 96, 97.

suggestions if he will. But as to the agencies which have set them up within him he is a puppet. Together they constitute his personality. Part of this comes from the experiences of his remote ancestry, written into the structure and the instincts he inherits. Part, no doubt, he has made himself by following those instincts in the long series of choices whose origin cannot be analyzed. Part, again, has been set up in his nature by the "social heredity" of his infant life, ministered unconsciously through the surroundings, the language, and the habitual reactions of his home, and of the community into whose social life he grew. The controls that remain have been set up by whatever conscious effort has been put forth to educate him into something different from that which, untended, he would have become. Of these past processes, and of the present forces of necessity and suggestion that produce those recurrences of conduct that we call his character, he perceives about as much as he does of the processes of digestion that go on within him every day.

In the Jacquard loom, the intricate design on the finished goods is woven by a series of shuttles thrown from side to side of the web in what looks like haphazard order; while the threads of the warp open and shut to receive them with like confusion. But overhead is the festooned pattern-strip, perforated in accordance with the artist's plan; and as it passes through the mechanism it controls the throw of the shuttle-levers and the push and pull of the clews to produce in all its beauty the result

desired. If a life-web of beautiful conduct could be so planned and predetermined, what an art would education become!

Conditions of Conduct Control.

Already it has been shown that control comes through knowledge and that knowledge is the product of experience. Some of this knowledge is stored in the inherited neurones by whose reflex interactions such acts as sneezing and balancing are performed. In these are written the long-past experiences of the species and its predecessors. The knowledge that concerns us, however, is that which child and man acquire through the experiences of the present life. Hereditary experience, therefore, is not here considered.

Various workmen, each operating in some one portion of the pupil's environment, have shared the task of setting up his present body of conduct control. Under present-day conditions these include the parent, the gang-leader, the school-teacher, the movie-film producer, the news agency, the public librarian, and, for those so enrolled, the church school. Yet the task is essentially indivisible; for it is the building of one life. Before the analogy of the loom-pattern can be even remotely approached, some at least of these teachers will have to come together and begin work on a common plan; for it will take united leadership to form a dependably controlling pattern. At present they work independently, and at many points the patterns conflict.

The situation though dark is not hopeless. Some coöperation is possible now; more will come when Christian leadership meets the community situation with a united front.[1] The Christian teacher can at least study the other patterns to see what in them can be met with neutralizing counter-lessons or utilized as illustrative material. Many of the life-experiences to which young children are to-day in the movies being so prematurely and regrettably introduced carry nevertheless large possibilities of religious utilization. The pupil should in any case be given help in arranging his motion-picture and other imaginative experience under the right patterns of control.

In order to the realizing of the loom-pattern ideal, not only must the whole education of the pupil, now so widely divided, come together in at least an approximately unitary project, but the controls as established must be permanent, adequate, and operative. The experience gained in present lessons must continue to control the pupil to the end of his life. The controls must be set up in every possible field of experience, and must be united in mutually sustaining complexes, so that they may be adequate to insure or make probable conduct of the pattern sought against the counter-controls of instinct, mal-education, and the onset

[1] Professor T. G. Soares, in his book *Religious Education* (1928), pp. 155–179, boldly and inspiringly visions a community forming a council representing all its educational influences, including of course the churches, and tries to forecast the sort of unitary curriculum it might thus work out, and what its outcome might be.

of sudden temptation. And when the situation comes to be faced for which the lesson was taught and the controls were planted, they must surely operate to suggest that response to the situation by which alone the conduct can be maintained on the desired character-level.

Hence arise three laws for the lesson-maker. Knowledge must be so learned that it shall be retained; it must be so diversified that it shall be mutually contributory and reënforcing; and it must be so suggestive, so well connected with the material of the situation that needs its help, that the appearance of the temptation or the challenge shall automatically signal for the remembered experience with all its associated cohorts to appear.

In connection with these conditions of success in establishing conduct control—unity among the teaching forces and this threefold adequacy of curriculum content—a third must not be forgotten. The teachers must be free. Not the Bible but the whole present life of one group of children is the source-material for that new lesson uniformity that is to make the teaching community one. The church school inherits a yoke of conformity to a curriculum which, however modernized, was conceived in Herbartianism and has been incarnated in Sunday-school traditions and denominational lesson-help circulations. Pastors and parents are free now; but any leader who claims for his church-school teachers freedom to seek the new unity faces a struggle.

The losses and hazards of swinging clear of quar-

terly and textbook guidance will not lack for spokesmen. These will properly stress the folly of premature independence for the unprepared. But is not every beginner unprepared? Swimming, living together happily in marriage, and many other skills, must be learned by initial adventure or not at all. The nest is good; but the bird was made for flying. Many a church school has teachers now loyally, albeit with misgivings, following a prescribed course, who are quite capable under supervision of taking and using lesson freedom.

The moment this adventure of free and class-planned teaching is decided on, a new life will enter the school. Every teacher is at once forced to consider and settle why he wants to teach, what he plans that his class shall do or cover, and to what general aim or aims his proximate goals tend. Statements of teaching aim such as are found in Dewey and Bower,[1] and the conditions and methods of conduct control already discussed, will remain academic until the free teacher faces his lesson as a project for his class, with his own work also a project, through which he must think and explore and achieve his way to victory.

Once launched on this free way, the difficulties of lesson teaching which were formerly supposed to inhere in the nature of the task [2] are seen as the inevitable outcome of mistaken procedure. The old lesson materials, rejected as to plan, may

[1] *Democracy and Education,* ch. 8; Bower, *The Educational Task of the Local Church* (1921), ch. 2.
[2] Page 72.

nevertheless be found to contain newly recognized value. New helps, prepared to aid the project teacher, but heretofore deemed unusable, may now be found to dictate no plan but merely furnish aid to teacher and class in carrying forward what the group shall plan for themselves. Every hint of process, method, and resource the teacher can find will in the light of freedom's challenge take on new meaning.

How departments and classes are to be rearranged to fit the conception of leadership for character, how leaders are to be trained for their new freedom and sustained on the semi-professional levels thus obviously required, how congregations are to be given new faith and mobilized for firmer support of the church-school enterprise, and many other pertinent queries, await the answer of the future and invite the enterprise of the red-blooded pioneer.

Aims for Project Teaching.

We are now ready to meet the issue with which the last chapter closed and this began. If one is resolved to teach by leading his class in one project after another to the facing of situations through which needed life-knowledge can be won, how is he to determine his aims? Definitely fixed lesson-courses are seen to be in this type of work no longer available. Where shall the teacher look for the direction-points that shall give his lessons meaning?

No church school entering the untried path of

teaching freedom will leave its teachers to grapple alone with the problem of their aims. But neither will its leader, if wise, do the grappling for them, either personally or with a speaker's help. Nor does this book do so. This is a task for group thinking, of which more will be said in the next chapter.[1] Puzzled thinking, the indispensable concomitant of true project work, must not be slighted in the general school project of which the class and department projects are to form the parts.

Any suggested list of aims must of course be interpreted in terms of the life-situations which the pupils severally and at different times represent. These, while always individual, may be grouped and generalized by age and condition; but the exact generalizing is a local problem. The church-school teacher, also, must consider, as must the parent and the public-school teacher, what part of the total service needed by a child under one head can be contributed by him working alone, and how far he can project his plan through coöperation.

The Christian teacher's aims as summarized by Professor G. H. Betts[2] are:

1. Fruitful knowledge; knowledge of religious truths which can be set at work in the daily life of the child now and in the years that lie ahead.
2. Right attitudes; the religious warmth, responsiveness, interests, ideals, loyalties, and enthusiasms which lead to action and to a true sense of what is most worth while.
3. Skill in living; the power and will to use the

[1] Pages 136–142. [2] *How to Teach Religion* (1919), p. 47.

religious knowledge and enthusiasms supplied by education in shaping the acts and conduct of the daily life.

The word "attitudes" is here used broadly, to include intellectual as well as emotional states of mind with reference to the situations of life.

In an endeavour to comprehend the entire task of education under five forms of conduct-control that shall satisfy the three laws of retention, co-ordination, and suggestion enunciated above,[1] Professor A. Duncan Yocum[2] lists first "impression control"; that is, controls resulting from impressions on the emotional nature of the pupil that persist after the words and ideas of the lesson are forgotten. These he lists as follows:

1. Sensings, like that of the smell of burnt paper in connection with the idea of a house afire. Eyes must be opened to see wild flowers, poverty, sunsets, and a thousand other elements of nature and life to which the inexperienced are blind.
2. Realizations of what the sensed objects mean.
3. Attitudes, like reverence for God's house, or hatred of unfair play. The world is run by its attitudes.
4. Motives; that is, strong and permanent feelings moving to such conduct as the teacher aims to secure. Motives usually act in combination, the higher with the lower.
5. Standards, sometimes called ideals; that is, feelings which move to conduct that must not fall below a definite level and that must when possible rise above it.

[1] Page 120.
[2] *Culture, Discipline, and Democracy* (1913), pp. 33–35; *An Analysis of Education as Conduct Control* (1923), pamphlet.

These enormously significant results of lessons remembered and lessons forgotten usually occur as by-products of the teacher's work. When projects and other types of lesson are aimed to secure some of these results as main objectives, character-training will take on a new and more hopeful aspect. As little children feel much more than they are yet able to think, the teacher of childhood should particularly study the art of establishing impression control.

Above these powerful but unconscious impression-controls lie those exercised by the words which the pupil's mind holds as words alone, and which it therefore will probably not long remember. This observed transitoriness of the influence of "mere words," apart from the associations that give them meaning, and the emphasis of reformers on the folly of trying to teach ideas by teaching words, have combined to obscure the weighty significance of "vocabulary control." Every word related to conduct that can be added to a pupil's working vocabulary is a potential conduct control. Experience that not only stirs emotion but is articulate, knowing what to call itself, is far more likely to be retained than that which dumbly leaves behind only its emotional impression.

Every new word, however taught, is the possible nucleus of a conduct-controlling idea. Character that is anything like Christ's will be intelligent, controlled by ideas rather than by impulses. An idea, in this connection, is a notion expressed in a word, phrase, or symbol, with the associations and

connections which experience has added thereto. So wide is the variation which differing experience makes in the association-content of an idea based on the same word in different people's minds that this idea-building form of conduct-shaping is called by Professor Yocum " variation control."

The teacher who undertakes to effect for his pupils any " specific discipline " or proficiency—arithmetic, swimming, carpentry, good church membership—must build in their hearts a definite system of controls, including impressions, words, and ideas, with habits of action appropriate thereto. This will constitute " habit and system control." As the result of the establishment of this fourth form of control we see one type of man differing from another—the factory worker from the farmer, the politician from the professor, the preacher from the executive, the priest and Levite from the Good Samaritan.

Every proficiency involves the acquiring of some habits which are not only needed therein but useful in other life-situations. Such habits do not carry over of themselves. The transfer must be laboured for. Mathematics develops accuracy as to numbers; but only by teaching can this accuracy be transferred to language, ethics, and the discussion of issues. This utilizing of specific habits for the building of general characteristics of personality is the fifth and highest form of conduct control.

In the brief introduction to his illuminating book on Religious Education, cited earlier in this chapter, Professor Soares sets up six aims for edu-

cation. It must bring progressively to each pupil, and to his social group, these gifts:

1. Habits; desirable conduct that needs no deliberation but suggests itself.
2. Skills; the abilities to do whatever is necessary to efficient living.
3. Attitudes; desirable emotional reactions in the situations that develop in daily life.
4. Knowledges; bodies of usable information—the "fruitful knowledge" in the list of Betts.
5. Appreciations; feelings of value aroused by all that the growing person should experience.
6. Ideals; pictures of conduct nobler than is customary.

With these suggestive waymarks to guide him, the follower of Christ whose vision-kindled heart is set on leading his pupils in the life of faith, freedom, and victory may determine the aims that shall shape the project lessons that he may find it possible to launch and guide in his own restricted field.

VIII

THE TEACHER IN PULPIT AND HOME

Among the functions of personal Christianity none merits higher honour, because none renders greater service, than the function of the teacher. Any title, place, dignity, or prerogative that seeks from the church a higher rating must borrow from the values of the world to make good its claim.

In the local church many are listed as teachers of Christianity. Others have taken vows in which teaching is expressed or implied. All are by New Testament example presumed to teach when they can to those they meet what Christianity they have. Among this teaching band one has been educated for this service, called or appointed to render it to and with his fellow-teachers, granted for its exercise all needed leadership, privilege, and occasion, and released from other labour that he may give to its implicated activities his whole heart and his undivided time.

The Pastor as a Teacher.

The pastor is leader of his teachers. In extent and position of personal teaching service he is first among his brethren. To them he stands as director of activities, exemplar of method, distributor of materials, supervisor of processes, and appraiser,

consolidator, and utilizer of results. The six fields of teaching service enumerated in Chapter I indicate the scope of the pastor's teaching opportunity, even in a small and limited parish. In a large field much of his leadership is necessarily delegated; but there is no need that its influence shall be diminished thereby.

The significance of the function has been recognized from early ages. Prophets in Israel, philosophers in Greece, pundits in India, sages in China, all have rendered their service and reaped the honours that were due. With education and religion until yesterday indistinguishably one, it has been inevitable that the teaching and the priestly offices should run together. So, while the faithful have always sensed their need of a local head teacher, they have seldom marked the difference between the human and the divine planes on which magus, merlin, medicine man, prophet, or pastor have functioned; and that spontaneous gratitude for leadership into more abundant life which is always the teacher's most precious reward has been smothered under the conventionalized honours and established routine of an exalted mediatorial office. The pastoral teacher who in the name of his Master would seek to be a teacher first of all finds ecclesiastical tradition working with popular ideals to make his ministry difficult and sometimes unwelcome.

In the matter of church provision for ministerial education these difficulties especially loom. One who now seeks to enter the ministry has choice of

many institutions where provision is made for imparting the viewpoints, culture, and technique of modern education religiously applied. But the graduates of the old-line theological school of the last fifty years have had little help as teachers from their formal training. If education is "that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience," [1] the pastoral teacher and leader of teachers who hails from one of these venerated institutions and from the college course that led thereto faces his newly illuminated educational responsibility with an academic preparation little more adequate than that of some of his people. Well is it for him when library, training course, and summer school open the way for reaching some of the knowledge that may give him, with God's grace, power for the teaching ministry called for by the standards of to-day.

The teaching function of the Christian ministry, exercised directly and through the leadership of teaching effort, is the organizing center of the pastor's working life. He has other functions, each entitled to emphasis and representation in his curriculum of preparatory study and training. But viewing him as the personal representative of the Teacher of Galilee and Jerusalem, it is hard to take any of these non-teaching functions as other than peripheral; and with teaching all, as we shall see, are organically connected.

[1] Dewey, *Democracy and Education*, pp. 89, 90.

The Field of Pastoral Teaching.

Admitting this centrality, and taking Christianity to mean the life that follows Jesus and education the guiding and enriching of experience to the end of knowledge that is power for better life, what teaching can the pastor do?

An analysis of the openings for Christian teaching presented by the customary and traditional activities of the ministerial office yields a rather interesting list. He whose energy, versatility, capacity, and devotion to Christ should move him to service in every one of the fields here suggested would be an unusual man; but not one of his items of teaching would be, for a minister of Christ, an unusual occupation.

1. Interviews: (a) in casual meetings, not always wholly accidental; (b) in fellowship contacts under 4 below; (c) in the study by appointment or announced office hours; (d) in pastoral calling; (e) in evangelistic visitation.

2. Classes: (a) for catechumens; (b) for those soon to leave for college; (c) for those facing entrance upon independent life, citizenship, and home-making; (d) for teachers and teacher-candidates; (e) for any other group where effective teaching for a limited period is likely to be especially productive of Christian results. This would include a mission-study class if organized under the project principle.

3. Administration: through (a) personal example; (b) notices, calendar announcements, and parish publicity; (c) the guidance of local finance and benevolences; (d) emphasis on the need for Christian outcomes in deliberative procedure and elections; (e) the constitutional and current setting up of procedures

favourable to Christian experience, especially in the church school; (f) dispossession of procedures like reward-giving which seek surface gains at the expense of character.

4. Fellowship: (a) with parishioners selected for Christian teaching; (b) educational, with those who share teaching responsibility for the children and youth of the church; (c) civic, with the community's leaders; (d) industrial and commercial, with employers, tradesmen, and leaders of labour; (e) ministerial, for the sharing of teaching experience.

5. Speaking: (a) in sermons; (b) in midweek services; (c) in the temporary or occasional conduct of adult classes; (d) in messages to children and young people; (e) in funeral and other occasional services; (f) in public addresses; (g) in county and local meetings for religious education.

6. Worship: Emotional education in religion through (3) Sabbath services; (b) the communion service; (c) baptism; (d) the confirmation and reception of new members; (e) exposition of church and architectural symbolism; (f) evangelistic appeals.

7. Reading, study, and prayer: the necessary conditions of the gathering of personal experience for power and progress in the teaching life.

Sermons That Teach.

How can preaching teach?

Under the drill-master conception of teaching associated with the " faculty psychology " of John Locke, it cannot. By that pedagogy the teacher's aim is to train such supposedly separable faculties as memory, concentration, classification, and reasoning, by forcing pupils to hard study through the motivation of honours for the studious and punishments for those that will not or cannot learn. As-

suming (incorrectly, as now appears) that a habit or skill learned through the study of Latin or trigonometry will be available in any other field of life, the question of what use the pupil will have for the information thus laboriously acquired is quite incidental. Over against this conception of teaching the figure of the preacher as a herald of the gospel, the significance of whose work lies in the content of his message and the consequent responsibility of those that hear, is obvious. Preaching and teaching are sharply contrasted acts. Homiletics and pedagogics are studies altogether apart.

Enter now Herbart, philosopher and educational reformer. Teaching, he says, is not drill, except incidentally for memory's sake. Interest, not coercion or artificial motivation, should be the lesson's lure. The end of teaching is to put the child in possession of his cultural heritage, to make him a citizen of the present world-order. He must be rescued from ignorance and supplied with truth. A successful lesson will cover this fivefold cycle: *preparation* of the class to receive by apperception the content of the lesson; *presentation* of this in appropriate form, by story, lecture, recitation, or inductive discovery; *association* of the new knowledge with ideas previously in the mind—the "apperceptive mass";—*generalization* of the truth learned in form to receive the widest possible use; *application* of the generalized and associated truth to such life-situations as it may fit.

Under this concept a sermon might constitute a

lesson. If the hearers can be so vigorously interested by the announced topic and the introduction that they will follow the presentation of the truth in lecture form, fully sanctioned as that is by the practices of higher education, all five of these " formal steps " can be covered in a sermon, with a prayer in the preacher's heart that those hearers who need to will go forth to make in actual life their several applications. Once in a while one of them will.

When an earnest man's heart has burned with a great experience, or is heavy with sight of some sin or folly in his people's life that needs loving but unsparing rebuke, or yearns to show youth the true investment of life's powers; and when God seems to provide the text for a heaven-sent message; and he delivers his sermon with all the force and courage he has, trying to make it withal a well-generalized lesson in Christian truth; and after the service he is told by the very hearers he hardly dares to face, " I enjoyed your sermon so much! " or even, " That was the best I ever heard you preach," he may be forgiven for the bitter thought that whatever his preaching might be to down-and-outers, to these hardened sermon-tasters it is just an established way of earning salary and parsonage rent, and that to call it teaching would be ironical. " It is so inspiring " to feel moved part-way toward Christlike action!

The Herbartian formula, as can easily be seen, has close relations with the standard plans for the construction of a sermon outline. It is worthy of

study in much fuller detail[1] by the preacher anxious to give his sermons greater teaching value. Whenever the main objective is the imparting of a body of useful information, the formula applies. It suggests the steps in the people's thinking to be provided for, not necessarily the order of presentation; and the logical division of subject-matter it does not cover at all.

It is possible however to conceive of a sermon, or a series of sermons, or a sermon followed by a discussion period at a later time, as a project-lesson. Limitations, of course, must be faced—the rigid time-allowance, the need for unity with the reverent worship-service of which the sermon is and should be a part, congregational standards of propriety, and the inhibition of free discussion. Nevertheless there have been addresses, even sermons, that like Mark Antony's funeral oration have actually lifted the heavy audience off the runway and sent it through the air in the direction of a visioned goal. Every great evangelist has been in his own way a project-teacher; and with experience and sympathy one learns to "sense the meeting" and speak to the varying attitudes and progressing states of mind as a veteran trial lawyer does to his jury.

In an address that succeeded in making itself a project-lesson there would probably be found on analysis these steps:

[1] See, for instance, Weigle, *The Pupil and the Teacher* (1911), Pt. II, Lesson 14, with the references he gives to other authorities. (A new edition has recently appeared.)

1. A felt want. The people must have a real want and be made to feel it. The impulse to set up for them some want that the preacher thinks they ought to feel must be curbed. He must find in the church or community situation, resurrect from their memories, or create in their imaginations, some longing or struggle after the wanted thing that shall make the want vividly present and possibly attainable.

2. A realized situation. There must be a firm facing of difficulties, with no premature hint or prejudgment of how the want is to be supplied. The company must be led in true search—puzzled thinking—to find the solution of their problem, by comparison of possible ways of attaining the want and reasons for and against each, with progressive re-defining of terms as the common mind advances.

3. Borrowed experience. One or more examples, Scriptural or otherwise, may be cited, not as authorities but as conduct-patterns to aid in more clearly seeing what the consequences of this or that response to the life-situation will be.

4. Right decision as to the way to go, sensed as made by all or most of the people and voiced on their behalf.

5. Confirmation and broadening of the decision, by relating it to the teaching of Jesus and other teachers of life.

6. Proposal of some practical coöperative movement for meeting the want, thus making the lesson social and increasing the likelihood of action; with provision for such action.

7. (Additional or alternative to 6.) Individual decisions or acts, such as responses to the evangelistic appeal, acceptances of parish duties or functions, or subscriptions to a fund.

Leadership in Group Thinking.

On some rare and great occasion the teacher of

Christianity may be able thus to override the barriers of formality and one-sided utterance and lead his unspeaking hearers on to agreement, decision, and action. Even so, there is usually some approach to vocal expression through applause, a vote, or a question from the floor. Mark Antony's hearers were far from silent recipients of his discourse. The teaching address that must be a monologue should either follow or precede a time of open discussion, if its outcome is to be moral growth and not merely the putting over of some unreasoned attitude.

In the education of adults and older adolescents the movement toward situation-lessons and project-teaching has found no more significant application than the recently developed technique of group discussion. The literature in which this is set forth merits the pastor's attention. As already remarked, he is in most fields well situated for experimentation and practice in the art of discussional leadership; and though all his homiletic training has been in the opposite direction he is a trained student and is after just such results as this method is obviously potent to secure.[1]

The word "discussion" will suggest to most readers one or more of five experiences, any one of

[1] In *The Process of Group Thinking* (1928, Association Press, $3), by Harrison S. Elliott, the method is set forth in full detail and with various applications. Two pamphlets, *The Why and How of Group Discussion,* by the same author, and *Creative Discussion,* by A. D. Sheffield, present the substance of the idea. The latter carries a full bibliography. The basic treatise for this and the whole project philosophy is Dewey, *How We Think* (1910).

which is liable to give the word an unfavourable slant. (1) A man was appointed to "lead a discussion" at a convention. Actually he talked for all but three minutes of his time and then asked if there were any questions. (2) A speaker of radical views presented these for forty minutes and then submitted to a fire of questions, some of them evidently hostile. (3) On an issue highly charged with controversy two speakers of opposite view spoke for half an hour each and then more briefly replied to their opponent's arguments. (4) A chairman opened the "discussion" with the statement of the theme, gave his views briefly, and then threw the meeting open for a desultory series of remarks which he made little attempt to guide. (5) The chairman guided only too well, following each participant with words of approval or dissent, frequently asking the meeting a leading question, and steering the discussion with evident bias toward a conclusion that he was determined it should reach.

Group thinking is widely different from any of these procedures. It is neither a harangue, a forum, a debate, a palaver, or a drive. No real coöperative thinking under any of these forms is possible. Speakers and hearers are busy either in uttering or following what they or others have already thought or in arranging and anticipating statements of such thought for utterance in response or rebuttal; or else they are not thinking at all but only meandering through the easy paths of mental association.

On the other hand the minister or other man of affairs can usually recall, perhaps from his student days, a time when he entered a certain committee or conference burdened with a great and exigent problem for which not one of the company had a solution. For the first hour or session no progress seemingly was made; but the members gained confidence in each other's goodwill and the lines of the issue grew steadily clearer. Then someone, after a pause, asked an illuminating question; a subcommittee brought in a report clearing up some foggy bit of detail; after a sharp debate the provisional plan was wiped out and a better one outlined; thinking began to quicken; a minority expressed itself fully, gained acknowledgment for one of its points, and gladly came in; and with joyful and solemn elation the unanimous conclusion was drafted for submission. That was group thinking. None could have foreseen the outcome. No participant could have thought it out alone.

If, instead of that unreasoning assurance with which church members (and sometimes the pastor) hold and defend their beliefs and convictions, ready with perfectly good reasons why these are not merely true but undiscussable, and with never a thought of questioning the validity of the grounds on which they are held to rest,[1] a spirit could be evoked under which half the congregation would gather periodically into quiet groups moved with

[1] James Harvey Robinson, in *The Mind in the Making* (1921), analyzes this attitude and offers some useful suggestions.

desire to find the deeper truth and follow it into better living, just such experiences as this of our supposed committee might be shared by the people in a circle that would surely widen with the years.

Following Elliott's outline,[1] the topic having been previously announced, and this topic pointing toward a genuine life-issue, the chairman will lead the discussion at the opening to an understanding on the situation and its problem, asking, "What is the specific question to be decided?" and, when this is clear, "What factors in the situation are important and must be taken into consideration in the decision? Why?" Carefully refraining from any pronouncement of his own, and adapting his tactics to the form of the matter in hand, he thus leads the group to think its own way up to the threshold of the main inquiry, which is, "Given this situation, what is the thing to do?"

Next comes an examination of possibilities, under these heads:

a. To meet the situation and problem as outlined, what are the possible courses of action and the reasons for each?

b. What bonds seem to unite the group and on what is there agreement as to fact and opinion?

c. What are the chief differences: (1) on matters of fact, as to what is true; (2) on matters of opinion or point of view, as to what is desirable?

This is followed by an exploration of differences of fact and a discussion of differences of point of view, gathering data from experts or references to

[1] *The Process of Group Thinking*, p. 35.

authorities and drawing out from every sincere holder of an opinion what he has to say in its favour. Negative arguments are usually to be restrained, as provocative of mere debate: it is better to let a minority's advocacy of an unpopular view find its answer in what can be said in defence of the contrary position. Talkative members are to be asked to wait till some shy or glum person is drawn in and heard from. When a visiting crank would monopolize the time, or insist on bringing in his hobby, he may be courteously asked to put his valuable thoughts on paper and read them for five minutes at the next session.

The end of this part of the process is what President Wilson called "peace without victory,"—a sensation of having had one's say and having seen to the bottom of the other side's case, so far as party division has not yet been resolved into unity.

Among the numerous practical suggestions offered by Professor Elliott for the leader who would guide his group to this happy integration of thought and feeling, these may be summarized:

a. State arguments and positions in the third person; as, "What do those say who feel that," etc., rather than let a member identify himself with a stand from which he may later be reluctant to withdraw.

b. When emotion rises at the denial or criticism of a view held by some to be sacred, let the chairman preserve his poise and detachment, and give the feeling its chance to "blow off," re-stating it in impersonal form. As the pressure subsides following this exhaust, proceed with the search for fact and truth. Avoid absolutely the *cul de sac* of a chairman at odds with

his group, which automatically closes the thinking process.

c. Lecturing may have its place in the process, if a point is reached where the group is ready to hear a well-arranged body of facts or considerations from an impartial and competent source in illumination of an issue already opened. Here is where a timely sermon may be of especial value.

But the group-thinking process is not finished. Reaching a conclusion forms the third part of this search for what to do. The question now is, " What decision can be reached which will meet the situation with its relevant factors, and what facts and opinions are the reasons for this decision? " Discussion on this line rescues the former discussion from the academic area where so much adult-class discussion is wont to linger and sets it at its proper function of clearing the way.

The third section brings the process to its end. " How shall we do it? " is the final question. What are the ways and means for putting the decision into effect? If the issue chosen for discussion was really vital, the group now has adequate motivation for that overt doing of something about it without which the character-forming cycle cannot be closed. If the decision has won general acceptance, to put it into action will bring a glow of satisfaction; and the participants will be eager to face another issue.

The Pastor and His Homes.

The pastor is the natural contact officer between

the church and its homes. As he masters the art of adult education, and as he visions in its entirety his church's task of teaching Christianity to an outcome in life and society, the strategic place of home life and influence in the Christian education of children will grow more clear. The problem of winning home coöperation for the church program of Christian education will be seen as but a needed step to the far more significant work of starting and guiding homes on programs of their own.

In this light, old routines like pastoral calling and home department quarterly visitations will show new possibilities and take on new meaning. Some newly integrating organization within the church may be indicated.[1] "Lad-and-Dad" banquets and other social occasions will be rescued from the well-meant frivolities of an unseeing lay leadership and without loss of fun and social satisfaction harnessed to the church's home-guidance program. Sermon topics and adult-class efforts will broaden to include parent education.

Club women, home economists, parent-teacher enthusiasts, Chautauqua lecturers, and multitudes of earnest principals and teachers, are busy organizing, holding meetings and conferences, and making plans on behalf of the imperiled American home. More power to them in every community! The Christian pastor, appreciating their spirit, and in friendly difference with them on occasional issues, may well lend to their movement his hearty

[1] Such, for instance, as is outlined in the author's *Church-School Administration* (1922), ch. 6.

support. But if he fails to mobilize for the struggle his own ancient and far more potent organization, the church, the responsibility for the lost leadership of the Christian forces of home reconstruction will be his own.

Teaching in the Home.

Home is the true school. The Christian parent, facing that task of moral and religious nurture of his children which it is his unspeakable privilege to claim, and for fit discharge of it seeking help from educational literature, must learn to see through the features of method dictated by schoolroom conditions to the far more favourable educational conditions of the home.

In one notable respect does the school teacher lead the parent with the small family that prevails to-day. The classroom and playground furnish a homogeneous group, where the teacher can guide the social education of a child by control of his group-contacts with his fellows. Only in part can the home teacher of an only child parallel this resource with wide hospitality of yard and home to the loved one's playmates. That new institution, the nursery school, has a strong argument here, even where parents are abundantly able to care for and train their very little ones at home. Both for this and for the kindergarten that follows should the church school have a counterpart work; and with this, well done, the mother's home-share of the little one's spiritual nurture will tend to combine.

The professional teacher is further advantaged in having the use of a technical library and the stimulus of expert supervision, with frequent conferences and opportunities for summer-course training. These aids to the father- and mother-teachers however are ready for introduction and extension by progressive churches as soon as the want is made plain. A standard home-nurture program, promoted by the churches without infringement upon home independence and initiative, is perfectly feasible and awaits only the development of a reasonable demand.

Taking education and Christianity for what we begin to see that they are, what advantages has the home situation for the leader of growing life, over the situation either in church or in school?

There is, first, a natural individualization. The teacher must study the new child in the class; the mother long since has known him. Not fully, of course, even when he is quite young, and in adolescence seldom deeply. But that is because parents do not share their lives with their children from the beginning. A trusted child, who has found his parents fully worthy of trust, will unfold his personality as it grows; and there will be no repressed secrets over which the solicitous parent will have cause to wonder.

With a great price the school world of to-day is seeking to purchase its freedom from bookishness and academic learning, and to regain for its lessons the citizenship of life. But in this citizenship the home is free born. Its lessons are life already.

The curriculum of Christianity is set forth in the familiar pages of the home Bible, applied to the myriad situations with which home life challenges conduct to the exhilarating life-adventures of Jesus and the lofty aspirations of Paul. School materials —textbooks, exercises, projects—lie about on every hand. When that loving instinct that by trial-and-error groping so often finds the true teaching way is raised by thought and prayer and study to insight, home will be a school of life indeed.

The parent has it in his power to take and hold over community, school, and church that precedence of teaching rank that is his gift from God. But what constitutes moral and religious training not every parent realizes. One can be academic in morals as easily as in Latin. To teach what Moses, or Jesus, or the church, or all respectable people, or one's parents, say it is wrong to do is not moral training but moralizing. No amount of it will touch the springs of character. When the parent joins the modernized teacher in realizing that only experience can lead to knowledge, the halcyon days when real moral training is possible will not so lightly slip away.

The moral training of children, if it is to be successful, must begin in the days that follow birth. Within a few weeks the response of the child to the mode of treatment accorded him by those who form his world can be noticed. He has found what crying can do to get him what he wants; and he has formed the beginning of his habits of reaction toward these and other features

of his environment. Steadily these sets deepen and harden. Xavier asked too much. Long before the child is seven it is settled what manner of man he is to be.

So, with love and insight showing the way, the parent-teacher, guarding the child's physical heritage of health, maintaining at all costs contact with his daily doings and sympathy with whatever is interesting and important to him, holding self to those moral standards he hopes to see reproduced in the present and coming life, answering simply but satisfactorily his questions, walking humbly himself with God and of this religious life giving the child an ever-increasing share, will patiently help the little child to find his way to the best meeting of one situation after another, and to the right understanding and labeling of every experience. Nothing can ever make the parental task simple and easy; but right beginnings, growth for the children's sake, love without limit, and the grace of God can make it both sweet and victorious.

IX

BUILDING A CHRISTIAN CHURCH

THE teaching of Christianity cannot end with the finished teaching of an individual. There is no such finish in this life; and we look for none in the life to come. The idea of graduation from a course harks back to the old material-centered notions of education. The proximate end of Christian teaching is the building of a Christian church; and the ultimate end is the answering of the Lord's Prayer in the hallowing of God's name by the full establishment on earth of the kingdom of his loving will.

Social Education.

The end of Christian teaching for the individual pupil is to establish in his personality such controls of conduct as will, now and for as long as he lives, movingly suggest to him in every situation the Christian reaction thereto. These controls consist of items of knowledge, retained under various forms and united in complexes. Each is the product of some experience, gained in the right meeting of some type-situation with the help of parent, teacher, or other leader of wider knowledge who, like Bunyan's Mr. Greatheart, was armed for conflict and knew the way. This philosophy of character teaching was considered in Chapter VII.

Every situation in an individual's life is a social

situation. This also has been already noted.[1] In many the problem is one involving group action. In many more the issue primarily concerns the interacting conduct and relations of the individual and another. Even in a prison cell or on a lonely island the moral situation, whatever it be, is largely made up of social considerations that fly into view on the wings of memory and anticipation. In that ideal social life that Professor Coe prefers to call "the democracy of God,"[2] because, as he says, the idea of democracy is essential to full appreciation of Jesus' teaching, God becomes a member of the individual's society and is also trustee for the interests of those human members who dwell beyond the reach of imagination. "Whither shall I flee from Thy presence?" Religion, even in its most individualistic manifestations, is a social thing.

Social experience of a kind can thus be gained in solitude. The parent or tutor guiding the studies of an only child, those well-worn log-ends of Garfield's famous "university," the special teacher coaching back to grade the retarded pupil, illustrate the individual-teaching situation. Even without a teacher a gifted child, left like Mrs. Browning to wander unguided in the world of books, can follow her beloved poets through one thrilling situation after another and grow worldly-wise beyond her years.[3] For life in an aristocratic caste, repudiating the democratic obligations of human

[1] Chap. IV, pp. 73–75.
[2] *A Social Theory of Religious Education* (1917), p. 54.
[3] *Aurora Leigh*, Bk. I.

brotherhood, tutor-education might perhaps successfully prepare. But Christian education is social education, or it denies its Lord.

The basic reason, then, for forming groups and grades of properly assorted children in the church school is not to facilitate graded teaching by making pupil-capacity standard and uniform. That was the objective in the days when the progressives were fighting the battle for grading and graded lessons against the serried hosts to whom lesson uniformity was the citadel of the Sunday-school cause. That battlefield is now far in the rear. Good grading is still a needed convenience; but the controlling reason for seeking it is to have groups of learners who can and will learn well from one another in the society which, with their teacher, now more properly called their leader, they coöperatively make. The Christianity they are learning is a kind of life. In the life-situation of class, department, or school they are practicing its right modes of expression.[1]

The concept of social education, realized as central, is likely to revolutionize the Christian teacher's sense of meaning in home, community, church, and school. In the school-factory the disciplinary by-product, once rejected as troublesome waste, " is become the head of the corner." A few

[1] G. A. Coe, in the book cited, makes a close and illuminating study of the educational implications of "the social gospel." Henry F. Cope, in *Organizing the Church School* (1923), applies Coe's philosophy to the re-shaping of the church school to make social education more directly its aim.

words and looks, caught as the class is assembling, may reveal a social situation worth as material for character-teaching five times the assignment for the day. Unlike the lesson in the quarterly, also, this material is double-edged. The class will learn their social lesson right, or else they will learn it wrong.

The Church a Social School.

Significant social situations emerge within the church-centered life of a congregation wherever human relationships obtain. Not in class and club alone, not alone in groups avowedly educational, every social situation presents for the leader of Christian teaching a peril and an opportunity. If the participants in meeting this situation are swayed by the lower types of control, habits will become more fixed for evil. If they can be guided through it to higher ground, they will have learned a fresh lesson from the textbook of the Christ-ideal. Individual characters, the leaders and the led, will become more fixed; and the character of that social group will with every such episode appreciably change.

Communities vary as to the proportionate place of the church in the life of the people. Citizens vary in their church relationship, from a minus value as bitter opponents through the zero of complete indifference almost up to that entire identification with sanctuary life represented by the holy Anna of the gospel story.[1] In any community,

[1] Luke 2: 36–38.

however, there are few whose church relationships might not be made closer and more numerous; and there are few communities in city, village, or open country where the church might not earn for itself a higher rating and take stronger hold on the people's daily life. A revival that resulted in making the city more church-minded would be a work of grace indeed.

The pastor and his helpers have always sought to build up the membership of the church, through the nurture of children, the welcoming of Christians from other churches, and the persuading of the unchurched. The objective of these efforts has been the good of the persons thus reached, and incidentally the strengthening of the church numerically, financially, and socially. Seldom with conscious thought of the matter, the recruiting labour has been bestowed as a rule in quarters where the results are likely to be acceptable to the members already in; outsiders not promising from that viewpoint being either forgotten or left for other fields and agencies to secure.

But if the church in its life, and not merely in its vocal teaching, is a school of social living, and if the life it seeks to propagate is that lived and taught by the Friend of publicans and sinners, two conclusions follow. First, the church needs these outsiders for its spiritual growth, because they would bring with them if they were to come some difficult and unwelcome problems which honest disciples of the Master will not dodge, and whose lessons the church needs to learn. Secondly, this

contact of the church with the race problem and the class problem constitutes in the gross a teaching situation, which has not often been utilized by the leader as a topic for group thinking, with a view to finding a practicable and Christlike solution of the admitted difficulties. Until this is done, the unguided conduct reactions of the people will continue to fix their characters in the undesirable direction.

Every feature of church life is equally charged with educative power. The annual elections, the annual canvass for subscriptions, the reorganization of the choir, ushers, woman's society, or young people, a church dinner or social, an anniversary, a debt-raising campaign, may be made a project in the social teaching of Christianity. There is a Christian way to do these things. A church that habitually seeks to live its religion will grow in the grace of the Lord Jesus Christ.

Here then are the lines of a new policy of church evangelism. With a house set in order, or coming into order, in its inner life, let pastor and coworkers go forth to find and bring in those who need the spiritual warmth and friendliness of a Christian circle and the contagious faith and joy of a company to whom salvation is a working reality. Let these be sought for what they can contribute of experience and thought in those other life-situations of which many in the church do not know. Such can give as well as receive: the church needs their presence for spiritual if not for worldly reasons.

How bring the ordinary church to such an attitude? How get it in fact to face any situation as a lesson? Not by exhortation, surely. In an atmosphere of prayer and penitence the call of Christ can be heard above the world's din of lower motives. Before a church election the pastor usually conducts a formal devotional service. If this is used in part for some preliminary group thinking on the significance of the act, following the suggestions of the last chapter, it might get as far as to influence the spirit in which nominations and elections, candidacies and acceptances, are made. The " felt want " to be evoked is the desire for a choice that God can fully bless.

By steady leadership it may then prove possible to fix in the church the habit of taking time before every official act, first to ask for light from God, and then to seek it through sober thinking on what is to be done, what factors a church should magnify and what ignore, and what sort of result will glorify God and carry out his will. The old controls of envy, self-seeking, party feeling, and the rest are strong; but by taking steps thus to suggest and set off the Christian controls, without arousing counter feelings by mere talk and moralizing, a new set of church habits can be hopefully worked for.

What the adult members may thus practice in the fullgrown life of the church the young people in their meetings may even more effectively learn under their wise counselors' direction. With scouts and guilds, departments and classes all at work

trying to find the Christian way of living and working together, the rate of progress should show acceleration as the trained young people enter the ranks and the older leaders retire.

Building for Service.

Not for its own sake will the church that has caught the social vision thus transform its activities into lessons in Christianity; nor yet for the spiritual uplift of its members alone. In the name of its Lord it seeks the kingdom. Its task is to bring in a new world. To this end it sanctifies itself, so far as its members' ingrained worldliness can be overcome by wise leadership, directed thinking, repentance, and prayer.

Before the colossal task of the world's regeneration in righteousness the boldest reformers must quail. With man this is verily impossible. But God has a way of working miracles by the man that has faith and the sense to do his best through means. Christians cannot re-mould the war-habits of the nations. They cannot do all they wish for truth and justice even in the land they call their own. Their city's politics they cannot purify, nor make their county safe for the headstrong democracy of youth. But they have their church. Its social life is lived in the midst of the community. It is in their power to make it an influence so penetrative that city, county, nation, and world will feel its touch and begin little by little to borrow its standards and share its aims.

The foundations of the state are planted in the

social life of the homes. What will become of America when all its homes have succeeded in copying the ideals and practices that reign to-day in the homes of the envied and the socially elect? For the world's sake, for its country's sake, the church must learn in its own self-directed life the lessons of that society that gathered round the Master in Galilee and followed him down the hard way that ended on the cross; and that life it must impart to those little hearthstone societies that are busy night and day shaping the conduct-controls of the leaders of to-morrow. As it succeeds in this the fruitage will appear in its own counsels, will make firmer and fairer its own policies and achievements, and will go on to bless with a Christianized citizenship the community it seeks to serve.

For the sake of the non-Christian nations the church must purify herself of worldly modes of social living. The gospel she exports must be livably real. A church that has learned in the school of its own homely doings to study Jesus' way will reflect the standards thus gained in its giving, its missionary contacts, and its voice in the denominational counsels; and erelong those in distant lands will feel and know.

It is, however, for the sake of its own boys and girls that the church supremely needs to cleanse its life and make it more and more a school of Christian social living. Children everywhere long to share in the activities of their older playmates and of adults. What they cannot participate in they

will imitate in play. If the church-school classes and clubs are to start the pupils in a progressive course of social religion by situation teaching, the church conduct of pastor, deacons, elders, vestry, and leading members must establish an atmosphere in which the seeds of such teaching shall have a chance to grow.

When Tempests Blow.

In the life of a church the sun of a happy Christian spirit is not always shining. At best its progress in teaching the Christian gospel to its community, the world, and its own homes and children can be but slow. The effectiveness of its painfully established controls of conduct rests on the inner life its members show and the brotherliness of the relations they mutually sustain. Fair as these may seem, abundant experience warns that any church, whatever its culture and its social standards, may drift by swift and unanticipated stages from unruffled peace to a state of war so bitter that the world outside and the children within can see in the hearts of those thus severed no trace of religion at all.

The characteristic pattern of a church fight is fairly constant. One might call it an acute social-religious fever. Its causation, diagnosis, and treatment are for other practitioners to discuss. Our present concern is rather with prophylaxis to foster immunity, or at least enable the premonitory symptoms to be taken in hand in time.

A church that steadily cultivates the spirit of

social Christianity through the utilizing of all its situations for the study of the ways and means of highest living will meet the beginnings of disagreement, side-taking, and recriminations with a prompt movement to head off the disaster through the familiar technique of group thinking. It may take several long and painful sessions before heat subsides and light breaks sufficiently for love and reason to regain control. If the pastor, as sometimes happens, is the center of the disturbance, some other leader will have to assume the necessary place of impartial chairman. A church trained in this deliberative conduct-form and committed to the search for Jesus' way is as well protected against this saddening exhibit of moral weakness as any church can be; and the continuous effectiveness of its educational activity is so far assured.

The Community Outlook.

No church that would teach can live to itself alone.

First, of course, it must do its utmost with its own congregational resources. It must then use to the full the further resources of its denominational agency for promoting religious teaching. Every year sees these better able to furnish to their respective churches and church schools not only standard supplies and equipment but also specific aid in reorganization, supervision, and the training of leaders and representative young people.

Even greater need exists that the Christian

churches of each locality and territorial unit shall combine their educational resources for coöperation and progress in councils of religious education, giving to their local, city, county, and state councils such adequate support as shall enable these to function. It was a noteworthy four-years' exercise of group thinking by an able " joint committee of reference and counsel " from the denominations and the Sunday-school associations that out of clashes on many fields brought into operation the fair and fruitful basis of unity on which this community work for the common good of the church schools is now conducted.

The practical problems involved in the organizing and administering of a modern church school with its vacation and week-day extensions are treated in a voluminous literature which is constantly growing. Bibliographies classifying this literature by departments and fields of inquiry can be supplied from the office of any denominational agency or state council of religious education.[1] Summer schools and local training schools offer units of training study on the high school, standard, and advanced levels as standardized and promoted by the International Council of Religious Education. Through taking such course-units in class or studying in private the recommended texts anyone can progress toward capacity for leadership in the field this book has sought to cover. In nearly every city and county of North America an annual convention is held for the promotion of

[1] See note, p. 163.

religious education through the churches; and those that participate in these conventions find stimulus and leadership for the many problems that Christian teaching must face.

Among these problems is the difficulty of adjusting the new and expansive week-day church-school program to the hours and work-schedules of the public school. Only by uniting interests so as to meet the school situation with a community front can the churches hope to secure released time and other needed concessions. The logical organ of unification to this end is the local council of religious education, because it can follow up what is gained with a program of leadership training and community schools for vacation and all-year religious teaching. For the broader task of educating the community and its institutions in the ideals of Christianity the appropriate unifier is the church federation, supplementing what the churches individually teach.

Building Not in Vain.

Not all of the brave efforts the church has made to teach its gospel have been visibly successful. Not all of its conspicuous successes have withstood the tests of time. Not everything it has presented as the content of its message has shown vital power for the transforming of sin-marred character into the living image of its Lord. Where the great Christian leaders of the past have erred and stumbled, their present-day successors will probably err and stumble too.

It is too much to hope that every method which this book's readers may feel encouraged to try will forthwith vindicate its efficiency and attain its end. The wisdom of the educational leaders, as herein faultily and fragmentarily mediated, will not avail to keep even an earnest follower always on the upward way. Only an abiding faith in ultimate realities can steady the Christian teacher in the situations that will test him as well as his pupils, and that may sometimes leave him, like Moses and Elijah, in a forlorn minority, with only God and a vision to hold him true.

But if the plan and scope of Christian teaching, as this book has sought to define and present it, rests on valid premises, then no weapon formed against it can prosper, and no errors of its sincere representatives can block its way. Every step in the making over of a church into a school of Christian living and a teaching agency for the gospel of Jesus Christ tends to make every succeeding step easier and surer. Christ's gospel has a self-demonstrating power. Even where one church must labour for years alone, its rate of progress must tend to increase; and with the establishment of a functioning unity in the Christian education of the community the acceleration will be multiplied, and the insurance of continuance and advance by each participant is mutually secured.

If Paul and Henry Drummond could agree that love is the greatest thing in the world, why cannot all Christians now agree that the teaching of Christianity is the greatest service? And what hinders

any church anywhere from proceeding to render that service in the name of Jesus, to its whole constituency, by the most efficient methods that its divinely guided wisdom can supply?

BIBLIOGRAPHICAL NOTE

Of the books named in the footnotes (see list in Index), some are cited as sources and authorities merely. To those of Betts, Bower, Coe, Cope, Dewey, Elliott, Fergusson, James, Robinson, Soares, Tippy, and Weigle, the reader is referred for further light on the matters severally discussed.

Coe, in his *Law and Freedom in the School* (1924), sheds much light on the limitations and possibilities of the project principle. A new book of his, *What is Christian Education?* (Scribner), is announced for early issue.

The year book of the International Council of Religious Education, 5 South Wabash Ave., Chicago, gives a directory of the denominational agencies of church-school service and of the state and provincial councils of religious education. Inquiries on any line of interest suggested in this book, having to do with church-school improvement, may be directed to the headquarters of one's fellowship or field.

A large and well classified bibliography on religious education, compiled by Laird T. Hites, was printed in *Religious Education* (monthly) for December, 1927, and can be secured in pamphlet form from the Religious Education Association, 308 North Michigan Ave., Chicago, Ill.

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